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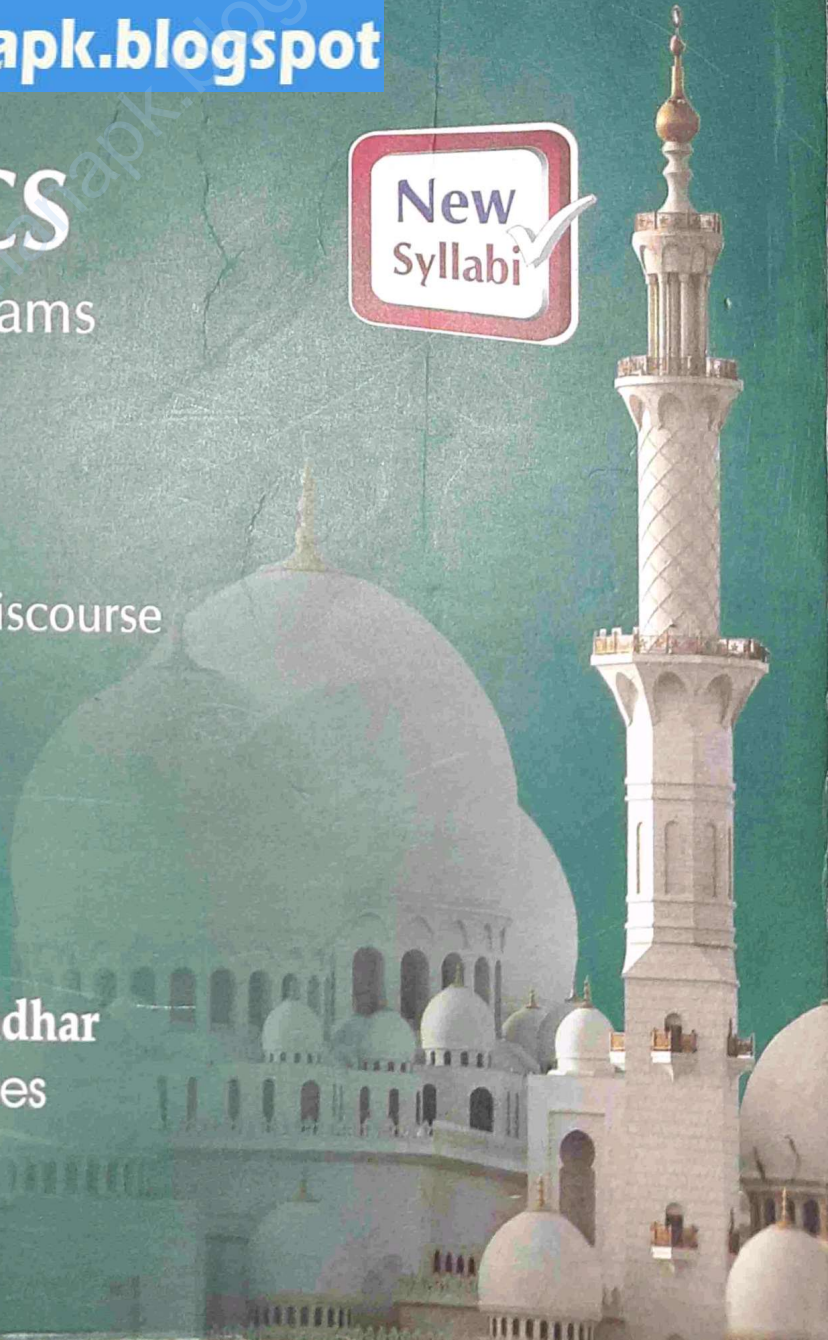
CSS, PMS, PCS
& All Other Relevant Exams



Why This Book?

- ✓ Brief Yet Comprehensive Discourse
- ✓ Covers all Basic Concepts
- ✓ Quranic Ayahs & Ahdith

Prof Hafiz Arshad Iqbal Chaudhar
M.A Arabic, M.Phil Islamic Studies



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World Times
PUBLICATIONS

SIRAJ ISLAMIAAT

Muhammad Ismail
LECTURER
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for

CSS, PMS, PCS
& All Other Relevant Examinations



Prof Hafiz Arshad Iqbal Chaudhar
M.A Arabic, M.Phil Islamic Studies

PREFACE

First of all, all praise be to Allah Almighty and may Allah send countless blessings on His beloved Prophet Hazrat Muhammad (SAW) as my efforts to write a brief but comprehensive book on Islamiyat for CSS, PMS aspirants have borne fruit.

A detailed analysis of CSS Islamiyat paper in recent years reveals that thousands of students, every year, could not get through this very paper. This question kept on perplexing me. After thorough deliberations, I found that the basic reason behind this perennial fiasco is that most books available in the market are simply meretricious as hardly any of those has been written in accordance with the contemporary trends. Although some do encompass CSS, PMS syllabi yet a modern approach to equip the students with the requisite knowledge is solely lacking. This made me write the book in your hands entitled "*Siraj Islamiyat*".

Unlike other writers, I have focussed not only the CSS, PMS syllabi but also the pattern the examiners have followed in recent years. To help students fully comprehend and understand a topic, a brief synopsis of each topic has been provided prior to the detailed answer. The style in which the stuff has been written shall definitely enable the students to write impressive answers ergo getting high scores.

It would be sheer injustice if I do not acknowledge and appreciate the relentless efforts my publisher and Project Head of World Times Academy for CSS, PMS Mr. Adeel Niaz has put in. He worked extremely hard and with great dedication to make this book available to the students at the earliest possible date. Hats off to him!

I am highly indebted to my dear brother Hafiz Dilawar Khan (PMS Batch-6) as well for his commendable work to make this book better and better. In addition, the entire team of Jahangir Books especially Muhammad Usman Butt, Asad Abbas Bhatti, Muhammad Sheraz, Asif Raza, Muhammad Qasim and Muhammad Ali Jawad, also deserves a big Thank You for their extreme devotion to this project. May Allah bless them all with the same spirit, ambition and determination to work hard, Ameen!

Every humanly possible care has been taken to make this book student-friendly, lucid and error-free. But, as they say "To err is human", so if you find any error or mistake in the book please do point in out so that the next edition may not contain any such discrepancy.

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ACKNOWLEDGEMENT

On this auspicious occasion, I would also like to mention names of some of my students who had been a source of pride for me. Though the list of these brilliant guys and girls is long, I would specially mention Mr Tauseef Haider (SP), who introduced me at KIPS Academy. I would also thank Dr Shahid Wazir, (Chief Executive KIPS Academy) and Mr Ameer Malik and Mr Majid Ameer Malik (KIPS Management) for their invaluable support and encouragement. My sincerest gratitude is due also to Prof Mirza Muhammad Saleem (Chief Executive Toppers Academy) who has been a respected friend since long. My gratitude is also due to Mr Adeel Niaz, the editor of Jahangir's World Times (JWT) and Project Head of World Times Academy for CSS, PMS, Lahore.

From thousands of my students, I could recall only the names of these brilliant young men and women:

- **Police Service of Pakistan (PSP)**
(1) Muhammad Bashir (2) Asad Malhi (3) Kashif Zulfiqar (4) Behraam Khan (5) Abdul Rauf Qaisarani (6) Imran Khokhar (7) Farooq Bajrani (8) Tasawar Abbas (9) Usman Tipu (Lhr) (10) Muhammad Qais (Gujrat)
- **Pakistan Administrative Services (PAS)**
(1) Zishan Sikandar (Lhr) (2) Zain-ul-Abideen (Sindh) (3) Sahar (Lhr) (4) Usman Jappa (Chiniot) (5) Waseem Hamid (Gujranwala) (6) Muhammad Usman Aarabi (Chiniot) (7) Sohaib butt (Lhr) (8) Kreem-dad-chugtai (RYK)
- **Foreign Service of Pakistan (FSP)**
(1) Atif Dar (Gujrat) (2) Muhammad Asad (Lhr)
- **Pakistan Customs Service**
(1) Muhammad Shehzad (2) Muhammad Saqib Mekan (MB) (3) Saima Butt (Lhr) (4) Muhammad Arshad (Fata), (5) Qurat-ul-ain (Vehari)
- **Income Tax Group**
(1) Neelam Afzal (Lhr) (2) Muhammad Zafar (Khushab) (3) M. Atta (Baluchistan) (4) Dr. Asad (Sindh) (5) Majid (Sindh) (6) Shahzeb (Gujrat) (7) Ahsan (Lhr) (8) Asim Manj (Lhr) (9) Rizwan (AJK), (10) Muhammad Saleem (Okara)
- **Pakistan Audit and Accounts Service (PAAS)**
(1) Amna (Lhr) (2) Muhammad Afzaal (Narowal) (3) Mohsin (Lhr) (4) Hafiz Ahmed Sher (5) Shiraz (Sindh) (6) Kashif (Lhr) (7) Andaleeb (Lhr) (8) Jawad (Lhr) (9) Rizwan
- **Information Group**
(1) Inssar Ahmed (2) Muhammad Javed
- **Commerce and trade**
Syed Raees Shah (Mandi-Bhaha-uddin)
- **Military land**
Faisal Watoo (Okara)
- **Office Management Group**
(1) Muhammad Asghar (2) Hafiz Ubaid (3) Salman Yousafi (4) Asadullah (5) Dr Alina (6) Shehzad Masood (7) Aqsa (8) Ali Raza
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Besides these people, there are numerous other officers in various government departments the names of whom I cannot recall at the moment. I pray that may Allah make them successful in all their endeavours.

PAPER: ISLAMIC STUDIES

(100 MARKS)

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- Importance of Din in Human Life.
- Difference between Din and Religion.
- Distinctive Aspects of Islam.
- Islamic Beliefs & its Impact on Individual & Society and the Fundamental of Islam
- Islamic Worship: Spiritual, Moral and Social Impact.

II. Study of Sirah of the Prophet Muhammad (PBUH) as Role Model for

- Individual
- Diplomat
- Educator
- Military Strategist
- Peace Maker

III. Human Rights & Status of Woman in Islam

- Human Rights and Status of Woman in Islam
- Dignity of Men and Women

IV. Islamic Civilization and Culture

- Meanings and the Vital Elements
- Role of Civilization in Development of Human Personality and Community
- Characteristics of Islamic Civilization (Tawhid, Self-purification, Dignity of Man, Equality, Social Justice, Moral Values, Tolerance, Rule of Law)

V. Islam and the World

- Impact of Islamic Civilization on the West and Vice Versa
- The Role of Islam in the Modern World.
- Muslim World and the Contemporary Challenges.
- Rise of Extremism.

VI. Public Administration and Governance in Islam

- Concept of Public Administration in Islam
- Quranic Guidance on Good Governance
- Concept of Governance and its Applications in the light of Qur'an, Sunnah and Fiqh.
- Governance Structure in Islam (Shura, Legislation, Sources of Islamic Law)
- Governance under Pious Khilafat
- Particular letters of Hazrat Umar (R.A) and Hazrat Ali (R.A) to different Authority.
- Responsibilities of Civil Servants
- System of Accountability (hisbah) in Islam

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- Q. "One man's terrorist is another man's freedom fighter". In light of the preceding quoted, probe in to causes of terrorism and separate both jihad and terrorism from each other after giving solid arguments. (2006)
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- Q. Describe the Right of Education for a Female in Islam. (2006)
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ISLAMIC CODE OF LIFE

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2. Islamic code of life
3. Islamic code: the proponent of harmony between faith and good deeds
4. Difference between Islamic and western codes of life
5. Difference between Islamic code of life and communism
6. Islamic code: advocates civilizational cohesion instead of disintegration
7. Islamic code: need of the hour
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 - A complete code of life
 - A universal code
 - The most perfect code
 - A comprehensive code for inner and outer reformation
 - A code that unifies religion and worldly life
 - A comprehensive code for both individual and collective needs
 - A balanced code
 - Simple yet rational code
 - A code that contains all dos and don'ts

ANSWER

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَوَضَعْتُ يَدِي عَلَى الْإِسْلَامِ

(البقرة: 133)

"This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion."

■ Code of life

From the words 'code of life,' we mean a complete set of rules and regulations that guide a man in every walk of life.

In the words of George Boas, "A set of ordinary ideologies which are based on thought and philosophy."

A study of world religions reveals that most of the religions, in their present form, do not encompass all aspects of life because they guide their followers on matters related only to their individuals. They either encourage their followers to abandon and relinquish the ideas related to collective or societal life (Buddhism, for instance) or leave them alone after providing guidance on mere moral aspects. Thus they are left in the lurch to seek guidance from anywhere else or to blindly follow his whims of his baser self. In fact this bifurcation of individual and collective life in various religions is not only a flawed concept but is a result of a lack of understanding of human psyche.

■ Islamic code of life

It is Islam that has given a balanced, complete code of life for man's individual as well as collective life. This code is not only in accordance with his nature but has the potential to rise up to the challenges posed by the modern times. It teaches men about do's and don'ts of life as to what should be done and what to be abstained in order to lead a successful life. Islam is not the name of a mere religion consisting only of some rituals, prayers and a handful of rites and that only encompasses a man's individual or private life rather it is a complete code of life that, in the light of the teachings of Allah Almighty and the Holy Prophet Muhammad (PBUH) performs the function of character-building and also illuminates every aspect of life, be it individual or collective, social or societal, material or spiritual, economic or political, or national or international, with the light of divine guidance.

The gist of the message of Islam is that the whole world is governed as per the divine laws and from inner self of a man to every facet of life is led in such a way that only Allah's orders are carried out. Allama Muhammad Iqbal in his "The Spirit of Muslim Culture," comprehensively elaborates the differences between limited religious viewpoint and the revolutionary point of view of Islam.

While describing the incidence of Mi'raj (the Ascension), a great sufi saint, 'Abd al-Quddus of Gangoh, has said:

Muhammad (PBUH) of Arabia ascended the highest Heaven and returned.

I swear by God that if I had reached that point, I should never have returned."

This single verse discloses an acute perception of the psychological difference between the prophetic and the worldly viewpoints. For a person whose only aim is to achieve self-reformation and to reach the pinnacle of spiritual development by identifying Allah Almighty will not wish to return from the repose of "unitary experience". But, in sheer contrast to this, the prophet's return is creative as he returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a

fresh world of ideals in the light of awakening he had gained.

Allah sent the messengers with a mission to illuminate the whole mankind with the divine light of knowledge and guidance. All prophets came for the accomplishment of this mission but the most perfect and superlative form of fulfilment of this duty was done by the Holy Prophet Muhammad (PBUH). Islam does not urge its followers to abandon the worldly life rather it leads them towards the most perfect system. Hence, we call this system a religion and this is the basis of Islamic code of life.

Here, one thing should be kept in mind and that is as a complete code of life, Islamic teachings have two principal aspects: On the one hand, Islam throws light on basic facts of life and tells us as to what is the reality of the universe and what is man's place in it, what is the purpose of life, and what is the reality of the fundamental principle involved in it. Through its fundamental beliefs, Islam makes humans aware of the realities of life and imparts to them a true viewpoint about the universe and life. On the other hand, it presents a detailed system of rules and regulations in order to guide humans as to how they can be successful in the worldly life and the hereafter by leading a balanced life while avoiding all sorts of excesses and nimeties.

This collage of beliefs and practices is called Islamic code of life which, in terms of modern sociological terminology can be named as "Ideology".

In modern sociological literature, the word "ideology" has been excessively used in terms of such a system of thoughts and practices and such a comprehensive program that has its own philosophical foundations and which also presents an elaborate program for political as well as social and cultural matters. In dictionary of Philosophy, Dr George Boas calls ideology "a set of ideals based on thought and philosophy." Likewise, a renowned linguist Wester terms it a philosophical expression of the methodology of a cultural, political or social movement.

■ Islamic code: the proponent of harmony between faith and good deeds

Comprehending the abovementioned definitions makes it elaborately clear that from a code of life we actually mean the philosophical foundations of a system or a movement and the cultural, political and social programmes deduced from them. And, when we use the term Islamic code of life, from it we actually mean a philosophical system and a cultural and social programme that Islam has presented. It is the crux of a code of life that it provides guidance about various aspects of life in the light of its peculiar system. And just like the beads gather to make a relation to form a unit i.e. rosary, the soul of a code of life creates union among various aspects of life. And, this is the soul that comes into play in every matter. This gives birth to a complete code of life that delineates the realities of life and leads to a unity and coherence among various aspects of life. This unity, indeed, is the beauty of life. This is the reason that in the Holy Quran faith and good deeds are mentioned side by side because unless both these are simultaneous, the life will remain incomplete and flawed.

■ Difference between Islamic and western codes of life

It is a tragedy with the western world that it has been devoid of an invigorating ideology of life and even Christianity could not provide it with a code of life that is complete in all aspects. Consequently, the man in the West had to rely on the human conscience as he remained devoid of the divine guidance and it led to his failure in creating a comprehensive, balanced system.

■ Difference between Islamic code of life and communism

In modern European history, retaliation against this anarchy and pandemonium gave rise to communism which emerged as a movement and a prospective ideology of life. However, since communism too couldn't free itself from negative European thoughts that there is a division between matter and spirit; life and morals and that human society is based on this segregation, therefore, It did give a code of life but utterly failed to and healthy and lively ideology of life. Until the communism remained an ideology, it did

ۛ نام کار اگر مزدور کے ہاتھوں میں ہو پھر کیا؟
طریق کوہ کن میں بھی وی حیلے ہیں پرویزی!
(اقبال)

6. **Islamic code: advocates civilizational cohesion instead of disintegration**

7. Islamic code: need of the hour

All that has been described above is not only caused by the internal situation of human civilization, but some external factors are also driving it towards its doomed end. Among these factors, the first is the modern concept of state. As a result of a silent revolution, today's modern state has become universal in nature. Today's is a positive state that has to adopt positive policies in educational, cultural, social, economic, broadcasting, etc., realms; a state today cannot exist on negative notions only. Irreligiosity and secularism are not solutions to today's problems. If you would divorce religion from your life, then what will you do? Irreligiosity is not a positive programme. By adopting secular ways of life, you may be able to rebel against the past and abandon the traditions, but what will it result in? Secularism doesn't provide any solid way of life; democracy too advocates: "Do what the people want". But, the question that arises here after all what the masses want? Unless people have a positive ideology and a constructive programme, what will they do? From whatever aspect you see, you will find that all philosophies prevalent in the contemporary world have failed to provide a robust ideology of life. Nevertheless, in today's world it is as equally important for an individual as well as a state to have an ideology as it water and oxygen are essential for man. Probably, this is the reason why the thinkers and philosophers term the states of the twentieth century as the ideological states.

سچ کہہ دوں اے برہمن! مگر تو برا نہ مانے
تیرے صنم کدوں کے بت ہو گئے پرانے

وہ فکر گستاخ جس نے عریاں کیا ہے فطرت کی طانتوں کو
اسی کی بے تاب بجلیوں سے خطر میں ہے اس کا آشیانہ

Here are some distinguishing features of Islamic code of life:

i. ☒ A divine code

Islam is not the fruition of human efforts rather it consists of divine guidance. This religion has been revealed by Allah Almighty who is aware of everything in past and present and knows what the future holds. All of its principles are unchangeable and it is because of this fact that it is present even today in its original form. Allah Almighty revealed this code of life through His beloved Prophet Muhammad (SAWW). The Holy Quran uses the term 'religion' in a broader perspective and in Quranic diction it is such a way of life in which one acknowledges the sovereignty of a supreme being, leads life as per His commandments, hopes for reward and prestige on obeying His orders and fears disgrace and torment on disobeying Him. Such authority belongs to Allah Almighty only and Islam is the religion that is based on acknowledging this sovereignty and Allah Almighty has declared it the right and final code of life. Allah Almighty says in the Holy Quran:

الْيَوْمَ آمَنْتُكُمْ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
(البقرة: 3)

"This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion."

- ii. **A complete code of life**

Allah says in Surah Aal-e-Imran:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (الاية) (آل عمران: 19)

"Indeed, the religion in the sight of Allah is Islam."

At another place in Surah Aal-e-Imran Allah says:

ذَٰلِكَ نَشْأُكُمْ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ○ (آل عمران: 58)

"This We recite to you of the Verses and the Message that is full of wisdom."

Lexical meanings of Islam are obeisance, bowing down, reckoning and total devotion. Other meanings include peace and serenity. Islam is the religion which presents a complete code of life based on Allah's sovereignty and requires from humans to adopt and follow it wholeheartedly because bowing before Allah and acting upon His commandments is the true meaning of Islam. And another fact that warrants special mention here is that worshipping Allah Almighty and following His commandments will lead to a life that will be synonymous with peace and tranquillity, where heart will be satisfied and contented and where humans will enjoy peace in their lives in truest sense of the word. Moreover, he will be enjoying a life of pleasure in the hereafter.

All needs and requirements of the modern-day world can be sufficiently fulfilled only by Islam. Islam is a complete code of life which, on the one hand, presents such rational and scientific solutions to the problems that all perturbations are removed and all problems of thoughts and beliefs are solved, while on the other presents a comprehensive policy for social and societal amelioration which solves all problems and paves the way for its future evolution along healthy lines. Islam advocates spiritual realities of life with full vigour. Unlike other religions, it neither ignores the worldly life nor does it allow materialism to overwhelm all other aspects of life. It arouses among humans a sense that everything in the world is subdued to him and the purpose of his creation are far beyond these baser things.

نہ تو زمیں کے لیے ہے نہ آسمان کے لیے
جہاں ہے تیرے لیے، تو نہیں جہاں کے لیے

iii. A universal code

Prior to Prophet Muhammad (PBUH), all prophets were sent towards specific peoples or territories but he has been sent as a messenger to the entire humankind. Allah Almighty says in the holy Quran:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ إِلَٰهَ
إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَأَمَّا مَنْ أَتَىٰ اللَّهَ بِقُلُوبٍ مَّرَدَّةٍ ۖ يَرَاهُ فِي سَعْدِ الْأَرْضِ ۖ يَلْبَسُهُ
وَالْبَيْعُ لَكُمْ لَعَلَّكُمْ تَهْتَدُونَ ○ (الاعراف: 158)

"(O Prophet Muhammad) Say: O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and brings death. So, believe in Allah and His Messenger, the Ummiyy (unlettered) prophet, who believes in Allah and in His words, and follow him, so that you may find the right path.

Moreover, he was sent as a mercy to the whole mankind:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ○ (الانبیاء: 107)

And We have not sent you but as mercy for all the worlds.

iv. The most perfect code

If there is a flaw or defect in a thing that is called defective or imperfect but if it is perfect, it becomes beautiful and adorable. The ideology that emanates from Islam is perfect because Islam itself is quintessentially perfect. Allah says in the Holy Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
(البائدة: 3)

"This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion."

v. A comprehensive code for inner and outer reformation

By alienating a man's heart and mind from love of all things Islam makes them pure and clean so that they may be filled with Allah's love. It is due to this reason that man unifies all its efforts to please his true Master i.e. Allah Almighty. Among other ways of life, if in one materialism is at its peak then in the other prevail distorted versions of spiritualism. Islam presents the only code of life that comprehensively presents a programme of internal as well as external reform.

vi. A code that unifies religion and worldly life

Islam rejected the manmade dichotomy between the world and the religion as was prevalent in some religions. For instance, Islam criticises Christians for their own-imposed religious restrictions on themselves. Allah Almighty says in this regard:

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقًّا
رِعَايَتَهَا (الحديد: 27)

But monasticism they invented - We ordained it not for them - only seeking Allah's pleasure, and they observed it not with right observance.

Likewise, it has been mentioned in Surah Al-Baqarah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ○ (البقرة: 201)

"Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

vii. A comprehensive code for both individual and collective needs

By making man responsible individually as well as collectively (as a society), Islam holds man accountable before Allah. The Holy Prophet (PBUH) has said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Every one of you is a shepherd and is responsible for his flock.

viii. A balanced code

From all its aspects and dimensions, Islamic code of life is a balanced and moderate one. The Holy

Prophet (PBUH) has said:

حَيْرُ الْأُمُورِ أَوْسَطُهَا

The best of all dealings is the one which is moderate.

ix. Simple yet rational code

Islam professes simplicity and the whole life of the Holy Prophet (PBUH) presents a sublime example of it. It has been said in the holy Quran:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (الحج: 78)

And did not impose any hardship on you in the religion.

Moreover, all its teachings are rational and logical; as is said in the Holy Quran:

أَفَلَا تَعْقِلُونَ

Have you then no sense?

x. A code that contains all dos and don'ts

Commanding to do good deeds and prohibiting bad ones is like a movement whose sole purpose is to call humans towards Allah Almighty. But, in all other religions we do not find any such comprehensive movement. The Holy Prophet (PBUH) has assigned this duty to his Ummah. Allah Almighty says in the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ

بِاللَّهِ وَلَوْ أَنَّهُ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ (آل عمران: 110)

You are now the best people brought forth for (the guidance and reform of) mankind. You enjoin what is right and forbid what is wrong and believe in Allah. Had the People of the Book believed it were better for them.

From the entire discussion made above, it becomes amply clear that Islamic code of life is the only rational and logical life-code that not only presents solutions to all problems human beings may face in their individual and collective lives but also defines the limits of behaviour for the establishment of a peaceful and harmonious society.

QUESTION 12

IMPORTANCE OF DEEN IN HUMAN LIFE

SYNOPSIS

1. Introduction
2. Definition of the word 'Al-Deen'
3. Explanation of 'Al-Deen'
4. Meaning of 'Al-Islam'
5. Importance of 'Deen' as a way of life
6. Importance of 'Deen' as a complete code of life
7. Can humans make their own religion?
8. Analyzing man's sources of knowledge
 - Desire
 - Wisdom
 - Science
 - History
9. The only ray of hope
10. Arguments from the Holy Quran

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران: 19)

"Indeed, the religion in the sight of Allah is Islam."

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (آل عمران: 83)

So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

1. Introduction

The perception people generally have about Islam in their minds is that it is merely a religion that started in Arabian Peninsula about 1400 years ago and that was founded by Prophet Muhammad (PBUH). It means that their whole perception revolves around only the point that Islam started with Prophet Muhammad (PBUH) and he is the founder of it. So, when a non-Muslim goes through the holy Quran, he passes over by having a feeling that just like all religions claim to be the divine and the only rightful and the others being fallacious, the Quran too has claimed the finality and rightfulness of the religion it has presented. But, on the contrary when a Muslim reads the Quran, he does not feel the need to ponder over this aspect because he acknowledges the rightfulness of Islam. And, even if some thought if pondering over it pops up in his mind, he only wants to prove the authenticity and rightfulness of Islam by comparing it with other religions like Hinduism, Christianity and such other religions. But, in reality, this is the point – as per Surah Al-e-Imran's verse 19 – where a student needs to stop and ponder over its meanings and importance. He should pay more attention than that has been hitherto accorded to. Before comprehending this claim of Quran, we need to ascertain as to what are the true meanings of "Al-Din" and "Al-Islam".

2. Definition of the word 'Al-Din'

The word "al-Din" has multiple meanings in Arabic lexicon. First of all, it means dominance and elevation. Another sense of the word gives it the meaning of following or obeying. Third meaning is return and award while fourth sense means that the word is synonymous with way or the manner. Here this word has been used in its fourth sense. So, religion, in essence, means a way of life or a set of ways of living and action which must be followed. But, remember that Quran is not saying "din" rather it is saying "Al-Din". This specificity distinguishes its meaning and it will be translated into English as "the way of life," not "a way of life". So, Quran does not say that Islam is "a way of life" rather it accentuates its meaning and says that it is "the only way of life" that is real and the right one.

3. Explanation of 'Al-Din'

"Al-Din" that the human beings need is not a detailed code of life wherein there are such clauses and provisions which are in accordance with the problems and challenges they may face in a particular period of time and humans are bound to follow those. But, in fact, from this we mean a set of such universal and everlasting rules and principles which provide humans with guidance in all spheres of life and in all times. Besides these, such rules may also define the right course for his future thoughts, efforts and actions and may save him from wasting his time, efforts and energy in the wrong direction. For this, the first and the

foremost requirement is that the man should know as to what he actually is and what the reality of the universe is and also what is his status in this infinite universe. Then he must also be able know whether only the worldly life is the real life or is it only the beginning of a complete life; is this journey of life is complete in itself or is it a part of a larger journey. Then what he also requires is a purpose of life that actually should be the purpose of living and for which humans have been created and with which all humans, individually or collectively, in fact, the whole humankind at large, may become harmonious and compatible without any sort of conflict or collision.

Moreover, he further requires such sound and universal principles of morality that are not only compatible to its innate nature but could also be applied, ideologically or practically, to all circumstances he may face in life so that he may build his character on these lines, may solve all his problems in the light of those and never face the threat that with changing realities and circumstances these rules may be erased and created again and again rendering him only an unprincipled person.

Furthermore, he requires such comprehensive and broad principles of acculturation that are made keeping in view the reality of human society and its natural requirements, there is no excessiveness and immoderation in them and they also which acknowledge the collective reformation of the human beings and by following which efforts to ameliorate, build and develop every aspect of life may be put in.

Then he needs personal character and collective attitudes that serve as a warning sign on the road of life and may forewarn him at every point in life that his destination is at the end of this road, and not on that. In addition to these he also needs some practical codes which are so complete, comprehensive and capable of eternal and universal following and also keep a man attached to the principles of morality and keep him inside the boundaries defined through the word "Al-Din".

4. Meaning of 'Al-Islam'

Now comes the word "Islam" which in Arabic lexicon means to bow down, to enter into submission and to surrender. But, the Holy Quran does not use only the word "Islam" rather it uses "Al-Islam" instead and it is a peculiar Quranic term. In this particular sense, "Al-Islam" means to prostrate before Allah, submit only to His will and by relinquishing his freedom for Allah's will and put oneself at His disposal. This following and submission does not, at all, mean that the man should start following the concept of Allah's will that he himself, on the basis of his own experience or reasoning, had comprehended – which unfortunately some people have wrongly construed – rather it means that he should follow only that code which Allah has provided to humans through his messengers i.e. prophets (AS) and abandon his own freedom of thought and action in favour of Allah's commandments. This is the thing which the Holy Quran has called "Al-Islam".

Islam is not a new reality to be founded by the Holy prophet (PBUH) nearly fourteen hundred years ago, rather when the first man was descended on earth, he was told that for him only "Al-Islam" is the real code of leading life. The centre point of the preaching of all prophets sent to any part of the world was calling people toward this "Al-Islam". This message was completed by the Holy Prophet (PBUH). It is another discussion that the followers of Prophet Moses (AS) and those of Prophet Jesus (AS) had made alterations to the original message and spread it in the name of Judaism and Christianity. Similarly peoples of different prophets sent to India, Persia, China and some other regions of the world mixed the original message with their own thoughts and cultures and formed religions that are much different from the message professed by the revered prophets (AS).

5. Importance of 'Din' as a way of life

It is as clear as day that for leading a life in this world man does need a code that he may follow. Man is not like a river that can make its own way or course through the ups and downs of the earth. Man is not a tree whose life moves forward automatically as per the laws of the nature. Man is not a mere animal who gets guidance only from his nature. Although for a major part of his life man is subject to physical law, yet there are many such aspects of a man's life where he does not have a predestined or predefined path to be

blindly trod upon but he has to choose one way or the other. He needs a line of thinking following which he may find those solutions to his own and universe's problems which the nature offers to his mind but does not explicitly tell him.

His knowledge needs a way on which he may collect the information that the nature injects in his mind through his senses but does not provide him directly. He needs a course for his personal dealings in order to fulfil the needs of the nature that it requires but does not provide a defined way for achieving the purpose. He needs some path to maintain and run his domestic life, family relations, economic matters, state administration, international relations, and many other matters of life on which he may tread as an individual, a nation and as humankind in order to achieve those goals that are required by the nature but for which he has neither been provided with complete clarity nor a predefined means to do that. It is only the religion that amply fulfils all his needs in this regard.

6. Importance of 'Din' as a complete code of life

All these different aspects of life, for which a man has to adopt a course, are not separate entities independent of each other. So, it is not possible for man to adopt different courses that are in different directions and that require different approaches and varied settings and also which guide him to different destinations. A wise effort would tell the man that the life in itself is a complete whole every part of which has a deep, unbreakable bond with others. Every part of it affects the other and accepts other's effects and they all make a whole which we call the human life. So, what actually a man requires is not different goals of life but only a large wholesome purpose that accommodates all smaller purposes and for achieving which they all come in unison. He needs not different ways but only a single way on which he may lead his life to fulfil the purpose of his creation. He does not need to have different systems of thought, knowledge art, education, religion, morals, socialization, economy, politics, law, etc., but only a comprehensive system in which all these become harmonious with each other and in which there are reasonable principles, by following which man, society and the whole humanity at large may achieve the highest purpose of life.

7. Can humans make their own religion?

Now, we have to see whether a man can be successful if he wishes to make such a unified religion for himself without by not resorting to Allah Almighty. The question is: has the humans been successful in any such effort? Its answer is a big no! All those who are, today, presenting their self-created, or more rightly their tailored, religions with tall claims and are killing others and are getting killed just cannot assert that their 'religions' can fulfil all those needs for which a man is dependent on a single "*Al-Deen*". Among these, if a religion is based on nationality and race, the other is on geographical basis; if one is based on class segregation, then the other has become outdated because it was particularly for those people on which it was revealed. But, no one of them is potent enough to meet the contemporary or the future challenges. So, the question is not that the man has been successful or nor rather it is that can he be successful at all?

8. Analyzing human sources of knowledge

A man has four principal sources of knowledge to make his religion or the way of life. The first source is desire, second is wisdom, the third is observation and experience or more rightly science, while the fourth is the record of past experiences. Let's analyze all these sources to ascertain whether these can help a man invent an "*Al-Deen*".

○ Desire

First of all, we take up the first one i.e. desire. Can it be a guide to the man? Although it is the basic catalyst in a man that spurs him to action but due to the innate flaws and shortcomings of its nature, it can never be capable of providing guidance. Let alone the guidance, it has made the wisdom and the knowledge to go astray. How enlightened it may be made, it will, in ninety-nine percent cases, make the wrong

decision because its very nature compels it to decide in favour of those objects that can be easily and readily achieved. It may be a personal desire or in the words of Rousseau, a General Will. So, any human desire does not have the natural tendency to make always the right decisions hence it cannot be helpful in making an "*Al-Deen*".

○ Wisdom

Now, we take up the wisdom. It is admitted that its capabilities are always acknowledgeable and it has an undeniable importance in the life of a man. It is also admitted that it is a great guiding force possessed by man. Irrespective to the question that for which it would make an "*Al-Deen*" – of Zaid, of Bakr, of all humans or a particular group of humans – the question here is that given its limitations, can one say that it is dependable in making an "*Al-Deen*"? All its decisions are dependent on the material provided to it. If it gets the wrong material, it would definitely make the wrong decision. And, in matters where it is not provided with such material, it wouldn't be able to make any decision at all. And if it in itself is wrong, then it will only grope in the dark. With having its own limitations, how will it be able to be assigned the task of making an "*Al-Deen*"? When "*Al-Deen*" has to deal with complex problems for which it doesn't have any material, then how it could be expected that on such basis it would ascertain right and perfect values?

○ Observation and experience (science)

The third source is science which quintessentially means human observations and experiences. The importance and value of this kind of knowledge cannot be negated nor it is to be disparaged by anyone but it is sheer ignorance if we award it the place that it does not deserve given its limitations and flaws. A person having an insight on the reality of human knowledge will never deny this fact. And, as regard the divine issues, it is unable to find their reality as it does not possess the means to reach that purpose. He can neither directly observe them nor he can develop an opinion based on the deductions he make from the things he observes to apply on those complex issues. So, the issues finding the solutions for which is the first and the foremost inevitable precondition for making an "*Al-Deen*" are beyond its capacity. Now as regards the question that whether the task of defining boundaries and limitations can be assigned to this sort of knowledge. Irrespective of the debate as to the knowledge of which person or group of persons or of which era would give us this knowledge, we have to understand that what the conditions for performing this task are.

For this the first requirement is that it must accommodate all those principles under which a man is leading his life in this world. The second condition is that the sciences related to human life should be complete in themselves while the third precondition is that the divine and human forms of knowledge become harmonious and on the basis of these, a perfect mind should arrange them and by rationally analyzing those, he should define boundaries of moral values, cultural principles that may prevent a man from going astray. All these conditions have neither been fulfilled yet nor can it be expected that these will be fulfilled even after 5000 years from now. Probably, these can be fulfilled by the time when humanity reaches its demise. But, of what use these will be then?

○ History

Lastly, we take the source of knowledge we call the historical record of past experiences or the balance sheet of humanity. No one can deny its importance and its efficacy but even after a little pondering, one would admit that it too is too potent to create the magnificent work of making an "*Al-Deen*". Leave alone the question that whether this recorded has been passed on to the present generations with complete accuracy or that which mind will be made the representative of making an "*Al-Deen*"? Of Marx? Of Hegel? Of Ernst Haeckel? Or of anyone else? The most pertinent question that arises here is that from what point in past, present or even the future, such a record would be sufficient for this purpose.

9. The only ray of hope

Contrary to this perception, Islam presents an altogether different picture before us. It says that Allah is not only the Creator but He is also the Guide and He has provided the requisite guidance to everything contained in this universe that was necessary according to its nature.

الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (طه: 50)

Our Sustainer is He who gives unto everything [that exists] its true nature and form, and thereupon guides it [towards its fulfilment].

If any proof at all is needed then take any ant, any fly, any spider; anything in this universe; and see that Allah is providing all these creatures the guidance. Similarly Allah is providing guidance to the human beings as well. So, the only course of action for a man is to abandon its egoism and submit and surrender completely before Allah's will and start following the divine guidance that He has sent to us through His messengers to the humankind.

10. Arguments from the Holy Quran

In support of its claim, the arguments the Holy Quran presents are all most sublime as it invites us to become Muslims not half-heartedly but with complete devotion and zeal. Let's analyze these arguments:

- i. The only right way of life for a human being is Islam and anything else is contrary to reality. Allah says in the Holy Quran:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِنَّهُمْ

يُرْجَعُونَ ○ (آل عمران: 83)

So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

- ii. This is the only way of life as it is the Truth and as per the norms of justice, nothing else can be true and the rightful. Allah says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

يُعْشَى اللَّيْلِ يَطْلُبُهُ حِينُ الدَّامِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ

الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ○ (الاعراف: 54)

Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

- iii. This is the only right attitude for a man because the knowledge of all facts and realities is only with Allah and only He can guide the misguided ones.

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (آل عمران: 5)

Indeed, from Allah nothing is hidden in the earth nor in the heaven.

In Surah Al-Baqarah, it has been mentioned:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

(البقرة: 255)

He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills.

In Surah Al-An'am, Allah says:

قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَأُضِلَّ تَلَسَّيْلِمَ لِرَبِّ الْعَالَمِينَ ○ (الأنعام: 71)

Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

- iv. It is the only right path for humans because apart from it, justice and moderation are not possible. A path a man may tread apart from it would lead only to injustice and excesses. It has been mentioned in Surah At-Talaq

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ (الطلاق: 1)

And whoever transgresses the limits of Allah has certainly wronged himself.

In Surah Al-Maida, it has been ordained:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (المائدة: 45)

And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

These are the arguments on the basis of which it is inevitable for a man to surrender before the will of Allah and resort only to Him for guidance.

QUESTION 13

DISTINCTIVE ASPECTS OF ISLAM

SYNOPSIS

1. Introduction
2. Recognition of Allah: Islam's most striking feature
3. True spirituality
4. Teachings of good morals
5. Reverence for knowledge and the knowledgeable (Ulema)
6. Practicality of religion
7. Brotherhood
 - Brotherhood at Makkah
 - Brotherhood at Madina
8. Humanity at zenith of glory through Islam
9. Unprejudiced religion
10. Islam is the religion of love
11. A religion of equality
12. Islam's foundations are beyond any nationalism

ANSWER

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (لقمان: 22)

And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (المجادلة: 11)

Allah will raise those who have believed among you and those who were given knowledge, by degrees.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

1. Introduction

Islam means prostration before and total submission to Allah Almighty. Can any human being assume that there is no sovereignty of a supreme body on the heavens and the earth and that he can achieve anything he wishes to without any guidance? Such a concept may be acceptable in one's relations with other humans but not between man and his Creator Allah Almighty who created a man with his power, brought him up with his blessings and paved a straight path for him to follow, such a feeling cannot be assimilated to. It is inevitable that a man makes himself subservient to Allah Almighty. Allah ordains in the Holy Quran:

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (لقمان: 22)

And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.

What else can be the nature of the bond between the Creator and the creature that the latter will have to eventually return to the former!

It is all but natural that man should recognize his Great Creator and Benefactor and follow His commandments and lead his life as per Allah's orders. This is the real meanings of Islam that has been professed by all the prophets (AS). Allah Himself says in the Holy Quran:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران: 19)

"Indeed, the religion in the sight of Allah is Islam."

When a man submits before Allah and surrenders unto Him, and also respects and obeys His commandments, then he becomes harmonious with the universe as the whole of the universe bows before Allah and praises His Greatness.

2. Recognition of Allah: Islam's most striking feature

Today, the world has acknowledged the fact that the most important characteristic of a religion which is the principal manifestation of its truthfulness is only the recognition of Allah and belief in Allah's Oneness. Today in religious debates the idolaters openly confess the wrongness of their gods and deities and those who profess the idea of the Trinity are making efforts to carve out the concept of oneness in the Trinity. It is a fact that the only religion that fully elaborates the concept of the oneness of Allah Almighty is Islam. Islam further elucidates that the core of the preaching of all Prophets (AS) was the belief in the Oneness of Allah. The Holy Quran says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ
(الانبیاء: 25)

"And We sent not before you any messenger except that We revealed to him that,
"There is no deity except Me, so worship Me."

The Poet of the East, Allama Iqbal, also explicates this fact in the following words:

ہیں میں کتبہ توحید آ تو سکتا ہے
تیرے دماغ میں ہو بت خانہ تو کیا کہیے

The subtle point in God's Oneness hid with ease in words we can explain;
But what about your mind unsound that brims with myths and idols vain?

بطل دہیٰ پسند ہے حق لاشریک ہے
میان حق و باطل نہ کر قبول

Untruth conceals in various masks but Truth and God are both unique:

There can't be pool twist good and bad—This fact is known from times antique.

3. True spirituality

The quintessential quality of a true religion is that it must also have a spiritual aspect. If some philosophy is devoid of this essence, it has no right to be called a religion. It is a proven fact that a human being is a combination of body and soul. The bodily needs are fulfilled by using various things. The satisfaction one savours from these of such things is only for material purposes. Here the question arises as to what are the things that the soul can enjoy and relish? And how can they be gotten? Islam has laid down some restrictions which are no less than an impetus to the spiritual development of man. For example, Islam forbids adultery, theft, and other such vices because abstaining from these sorts of immoral acts eliminates all hurdles a man may face in his quest for spirituality. Moreover, performing religious duties like offering prayer, observing fasts, paying Zakat, performing Hajj, etc., help a man in attaining spirituality. This fact can be fully understood by the example of a driver who is driving a vehicle. He has fuel in the tank and the road is also vast but suddenly the road gets blocked by something. Vices and wrongdoings impede and block a man's way to spiritual development. But, a man who shuns such vices but his spiritual journey is too slow can give speed up his journey by using the fuel of good deeds in the fuel tank of his life.

4. Teachings of good morals

Another striking feature of Islam is the preaching of good morals. The Holy Prophet (PBUH) once said:

يُعْنَتُكَ لِتَمَيِّزَ مَكَارِمَ الْأَخْلَاقِ وَتَحْشُرَ مِنَ الرِّجَالِ

"God has sent me to perfect good manners and to do good deeds." (Sahih al-Bukhari)

Islam tells that bad morals are born out of four things: ignorance, excesses, obscenity and rage.

It is ignorance which presents good things as bad and vice versa. A statement of Hazrat Yousuf (AS) has been mentioned in the Holy Quran whereby he said:

أَضْبَحَ إِلَيْهِمْ وَأَكُنْ مِنْ الْغَافِلِينَ ○ (يوسف: 33)

"I might incline toward them (women) and [thus] be of the ignorant."

It is among cruelty and excesses that a thing is where it should not be. Softness when strictness is required and vice versa and being haughty when humility is required and being humble when one should be a martinet all these are manifestations of cruelty. Allah ordains in the Holy Quran:

إِنَّ الشِّرْكَ لَكُلْمٌ عَظِيمٌ ○ (لقمان: 13)

"Indeed, association [with Him] is great injustice."

Obscenity culminates in greed, miserliness and narrow-mindedness which destroy piety. It has been said in the Holy Quran:

وَلَا تَقْرُبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ○ (بنی اسرائیل: 32)

"And do not commit adultery for, behold, it is an abomination and an evil way."

Due to the effects of rage, vices like haughtiness, envy, jealousy and rebellion arouse in man. A person thrice requested the Holy Prophet (PBUH) to give him some piece of advice. Every time the Holy Prophet (PBUH) asked him to shun rage.

Islam professes that good morals are born out of four things: patience, chastity, valour and justness.

Forbearance, avoiding fury and no dillydallying are some of the effects of patience. Patience has been mentioned in the Holy Quran at nearly ninety different places. Imam Ahmad bin Hanbal says that the faith is the other name of patience and being grateful is half of the faith.

Chastity begets modesty a quality that has its positive impact on every good moral. Chastity eliminates vices like lies, miserliness and wantonness.

The results of valour include preserving one's honour, helping others with money and one's self, avoiding being enraged and following the path of rationality. A hadith of the Holy Prophet (PBUH) says:

لَيْسَ الشَّدِيدُ بِالْعَزِيزِ إِلَّا مَنْ تَمَكَّنَ بِقُوَّتِهِ عَنِ الْغَضَبِ

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih Al Bukhari)

As an effect of the justness a man avoids any sort of aggression and excesses and follows the middle path. Justness tells that benediction lies in between miserliness and extravagance.

5. Reverence for knowledge and the knowledgeable (Ulema)

In the contemporary times, describing superiority of knowledge is not a big thing because the whole world has acknowledged the fact that nothing equals knowledge. But, at the time when Islam started in the Arabian Peninsula, the world was completely unaware of the superiority of knowledge. The Arabs were completely oblivious to reading and writing and they were even proud of this status of theirs. Priests were limited only to learning some verses from the Bible. Moreover some irrational tales, which the Jews wrote

as novels and which were given a status equal to the divine revelation, were considered as the true knowledge. Eighteen Pranas ruled the ancient India and even in its most developed state, tales like Mahabharata and Ramayana were considered the zenith of knowledge. China and Persia were also no exception. Europe was the house of ignorance. But, it was Islam that truly patronized knowledge. Allah Almighty has said in the Holy Quran:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (المجادله: 11)

Allah will raise those who have believed among you and those who were given knowledge, by degrees.

Here in the elevation of degrees, faith has also been mentioned with knowledge. It is the Holy Quran whose initial words are:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ○ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ○ إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ○ الَّذِي عَلَّمَ بِالْقَلَمِ ○ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق: 1-5)

"Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not."

6. Practicality of religion

It is the most striking and most prominent feature of Islam that it is not only the religion of knowledge but also is a religion of practice. The holy Prophet (PBUH) used to pray to Allah:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا

"O Allah, I ask You for beneficial knowledge, acceptable action, and good provision" (Tirmidhi: 2487)

From the Islamic injunction of having trust in Allah, some people have wrongly construed that Islam is against practice and action. Same mistake is committed by those who only observe Islam and also by those who have belief in it. The principal reason for this misunderstanding of the concept of leaving everything to Allah Almighty is that the true meanings of this have not been understood. The contemporary world is an era of action and being inactive and dormant is looked down upon. When people mistakenly comprehend that Islam supports such dormancy and inaction, they readily say that Islam cannot be a divine religion. But, it is a reality that Islam has not been correctly comprehended by most people and the seerah of the Holy Prophet has not been studied in detail. Islam teaches what has been described in the following verse of the Holy Quran:

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ○ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ○ (النجم: 39-40)

And that there is not for man except that [good] for which he strives. And that his effort is going to be seen.

مَنْ يَعْمَلْ مِنَ الطَّيِّبَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ ○ وَإِنَّا لَهُ كَاتِبُونَ ○ (الانبیاء: 94)

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.

In Surah Al-Anam, Allah says:

وَلِكُلِّ دَرَجَةٌ بِمَا عَمِلُوا (الانعام: 132)

And for all are degrees from what they have done.

It is evident from these verses that Islam not only invited the world nations to knowledge and action but has also practically demonstrated it.

7. Brotherhood

Brotherhood of Muslims is also an important distinctive feature of Islam. With the effects of being a companion to Allah's Apostle (PBUH), the brotherhood established in Muslims was so superior and sublime that it is hard to find any such precedence from the world history. Heavens and the earth are unable to present any like of it. It is a great blessing of Islam that when the State of Madina was established, its citizens were tied in the knot of brotherhood with each other. This not only helped them in arranging for their dwellings and food but also multiplied the love and affection among them manifold. Brotherhood was followed in Makkah as well as Madina. Here is a glimpse from this brotherhood.

○ Brotherhood at Makkah

Prophet Muhammad (PBUH)

Hazrat Abu Bakr (RA)

Hazrat Ameer Hamza (RA)

Hazrat Zubair bin Al-Awam (RA)

Hazrat Usman Dhun-Nurayn (RA)

Hazrat Ali (RA)

Hazrat Umar Farooq (RA)

Hazrat Zubair bin Haritha (RA)

Hazrat Ibn Masood (RA)

Hazrat Abdur Rehman bin Auf (RA)

○ Brotherhood at Madina

After nearly five or six months of migration to Madina, when the Prophet's Mosque i.e. Masjid-e-Nabvi, was being built, all emigrants (mohajirs) were tied in the relationship of brotherhood with the Ansaars (natives). Here is a brief description of this Mukhawwat:

Mohajirs (Emigrants)	Ansaars (Natives)
Hazrat Abu Bakr (RA)	Hazrat Kharija bin Zaid (RA)
Hazrat Umar Farooq (RA)	Hazrat Urban bin Malik (RA)
Hazrat Usman Dhun-Nurayn (RA)	Hazrat Aas bin Thabit (RA)
Hazrat Ali (RA)	Hazrat Salman Farsi (RA) & the Holy Prophet (PBUH)
Hazrat Abdur Rehman bin Auf (RA)	Hazrat Saad bin Rabea
Hazrat Abu Ubaidah bin Jarrah (RA)	Hazrat Saad bin Muaz (RA)

8. Humanity at zenith of glory through Islam

Let's take a cursory look at the beliefs people belonging to different religions held about their founders before the advent of Islam.

Jews held the belief about Prophet Yaqoob (AS), Prophet Dawood (AS) and Prophet Uzair (AS) that each of them was a son of Allah.

Christians believed that Prophet Jesus (AS) was the son of God and that he was one part of the Holy Trinity.

Hindus had the belief about Krishna that he was himself the creator of the universe.

It is another honour for Islam that it raised the status of humanity and told that Prophets were like other humans but they were far superior in spirituality from ordinary people. Islam wants to elevate

humanity to the zenith of excellence and also maintains the superlative authority of Allah Almighty. Islam taught that these pious people are humans – a creation of Allah Almighty. Allah says in the Holy Quran:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا تُؤْتِيهِمُ (الانباء: 7)

And We sent not before you, [O Muhammad], except men to whom We revealed [the message]

9. Unprejudiced religion

The enemies of Islam levelled numerous allegations on Islam only to defame the True religion. Some of these were found even in their own religions or beliefs but quite cunningly and slyly attributed to Islam only to hide their own misdeeds and then on the basis of improper acts of some Muslims called those the teachings of Islam. In order to understand this prejudice, we must understand as to what does actually this term mean.

1. One meaning of prejudice is that while giving one is awarded more than his due share while the other is awarded less than what he actually deserves.
2. Another meaning of prejudice is that only to protect one's own religion, one deprives other religions from this right of protection.
3. Yet another meaning of prejudice is that one only feels oneself deserving the blessings of religion negating other rights in this regard.

Islamic teachings are completely free of these flaws and prejudices. The Holy Quran and the Holy Prophet (PBUH) always spurned prejudice and all its forms and manifestations. Prejudice is disdained by the following verses from the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ (البائده: 1)

O you who have believed, fulfil [all] contracts.

وَلَا تَبْغِ مَتَكُمُ شَيْئًا قَوْمٌ أَنْ صَدُّوا عَنْ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا (البائده: 2)

And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (البائده: 2)

And cooperate in righteousness and piety, but do not cooperate in sin and aggression.

10. Islam is the religion of love

Another principal, distinguishing feature of Islam is that it is the religion of love. Have a look at how Islam preaches the love for Allah:

1. Allah is "Rabb-ul-Aalameen" which means that He is the Sustainer; He creates and nurtures everything
2. He is "Rehman" i.e. the Entirely Merciful and He is "Raheem" i.e. The Dispenser of grace and mercy.

A hadith says:

إِذْ تَحْمِلُوا مِنْ فِي الْأَرْضِ يَرْحَمُكُمْ مَنْ فِي السَّمَاءِ

"Have mercy on those who are on earth, the One in heavens will have mercy on you."

11. A religion of equality

Another important feature of Islam is that it is a religion of equality. But, it is to be remembered here that equality does not at all mean that an ignorant and a learned are equal or a traitor and a loyal patriot are equal because having this sort of equality will mean that there are no human rights and no good morals. Equality quintessentially means that every person has legally and religiously all those rights that any person within the boundaries of the same territory enjoys. Islam has laid special emphasis on this aspect and has obliterated all sorts of apprehension of inequality. A person who enters the folds of Islam becomes, irrespective of his cast colour or creed, entitled to get all the rights as a Muslim. Here we present some precedents from history, which amply prove the veracity of this claim.

1. Bramkas were Zoroastrians who worshipped fire but after embracing Islam, a man from their family got the premiership of the country during the reign of Caliph Haroon-ur-Rashid.
2. In Islam every slave and every free person have same right to express opinion.
3. Women too possess this right.
4. Women and slaves can give refuge even to an enemy and it is incumbent upon the commander of the Muslim army to respect this.
5. In trade matters there was no discrimination regarding the merchandize between Arabs and non-Arabs.
6. There is no discrimination between the rich and the poor in mosques or cemeteries.
7. Regarding equality of rights, an instance about Hazrat Umar's (RA) journey to Syria is famous in the annals of history. While on this journey Caliph Hazrat Umar (RA) and his slave rode the camel in turns because on the houdah, was their luggage. When they were about to reach their destination, and when the whole Muslim army along with the commander-in-Chief was on its heels to welcome the Caliph, other people had also thronged the place in order to see the fanfare with which the Caliph was to be received. One among those asked a Muslim soldier, "Is the person riding the camel your caliph?" The soldier replied, "No, he isn't. Our caliph is the person who is coming by foot with camel's nose-peg in his hand; that who rides the camel is his slave."

What benefaction can be bigger than this on the politics and human history? It won't be an exaggeration if we say that it is only Islam that has pioneered and has championed the true equality.

12. Islam's foundations are beyond any nationalism

Mainly there are three things that for the basis of rule in the world. These are: race, language, and colour and no one can dare to go out of these. But, Islam has completely erased these prejudicial distinctions and it does not profess any kind of discrimination between the weak and the powerful. Rejecting any sort of racial superiority, Allah Almighty has said in the Holy Quran:

خَلَقَ الْإِنْسَانَ مِنْ طِينٍ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِمَّا دُمُّهُ (السجده: 7-8)

... and began the creation of man from clay. Then He made his posterity out of the extract of a liquid disdained."

Similar was the message that the Holy prophet (PBUH) gave in his last sermon:

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action."

Allah Almighty has decidedly ordained in the Holy Quran that:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ (المحجرات: 13)

Indeed, the most noble of you in the sight of Allah is the most righteous of you.

QUESTION 141

ISLAM AND OTHER RELIGIONS

- Q. Differentiate between the Din and Religion. State the important points of Coexistence among Islam and world religions in the present scenario. (2010)
- Q. Discuss human rights of Islam in the light of the Sermon of Hajjatul wida. (2012)
- Q. What is the difference between Deen and -Religion? Describe the importance of Deen in human life with arguments. (2016)

SYNOPSIS

1. **Introduction**
2. **Definition of mazhab (religion)**
3. **Definition of din**
4. **Difference between mazhab and din**
5. **Principles of coexistence between Islam and other religions**
 - Kinds of world religions
 - Sematic religions
 - Non-Sematic religions
 - Aryan religions
 - Mongol religions
6. **Principles of coexistence between Islam and Sematic religions**
 - Oneness of Allah
 - Hazrat Ibrahim (AS)
 - Moral principles
 - Slaughtering is lawful
 - Belief in the hereafter
7. **Principles of coexistence between Islam and non-Sematic religions**
 - Oneness of God
 - Moral principles
 - Belief in the hereafter
 - Common sense
8. **The last sermon of the Holy Prophet (khutba hajjatulwida)**
9. **Charter of Medina**
10. **Address at the conquest of Makkah**

ANSWER

1. Introduction

Allah, the Almighty says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران: 19)

Surely the true religion with Allah is Islam.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ (الزمر: 3)

Remember that the sincere obedience exclusively is to Allah.

2. Definition of mazhab

According to E. B. Taylor, definition of religion is:

"Religion means the belief in spiritual beings"

3. Definition of din

Lexical meanings of Din are paying back; reward; and punishment.

Technically, it means a complete system and a consummate code of life. It provides full guidance in every field of life including beliefs, worship, morality and social dealings.

4. Difference between mazhab (religion) and din

A religion consists of only beliefs while Din not only gives beliefs but also guides in every sphere of life.

5. Principles of coexistence between Islam and other world religions

The world perspective

Religions, basically, can be divided in two categories:

- (i) **Sematic religions** — Islam, Judaism, Christianity
- (ii) **Non-Sematic religions** — Non-Somatic religions can further be divided into two categories:
 - (a) Aryan Religions which include Hinduism, Jainism, Sikhism, Zoroastrianism, Buddhism.
 - (b) Mongol Religions which include Shintoism, Taoism, Confucianism.

6. Principles of co-existence between Islam and sematic religions

The principles of coexistence between Islam and sematic religions are the things common in those which are following:

- (i) **Tauhid - (Oneness of Allah)**

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ (الحج: 64)

(O Beloved Prophet) Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship none but Allah and not associate anything

with Him and not take one another as lords Instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

(ii) **Hazrat Ibrahim (AS)**

Hazrat Ibrahim (AS) is the prophet held in high respect and esteem by the Muslims, the Jews and the Christians. Muslim and followers of Sematic religions can cement their relations for coexistence by following the teachings of Hazrat Ibrahim (AS) in true spirit.

(iii) **Moral principles**

Truthfulness, honesty, modesty, etc. are the moral values that are common in all the religions.

(iv) **Animals slaughtered by the people of the books are lawful for Muslims**

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ (البائدة: ٥)

"And the food of those who were given the Scripture is lawful for you and your food is lawful for them."

A clarification

The slaughtered animal is lawful only when the Jews and the Christians proclaim Takbir (announce the greatness of Allah) while slaughtering them. Otherwise it is not permitted.

(v) **Marriage with the women of the people of the book**

وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ (البائدة: ٥)

"And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you."

(vi) **Belief in the hereafter**

The concept of the hereafter is also found in the teachings of all the Sematic religions.

7. Principles of coexistence with non-sematic religions

(i) **Touhid (Oneness of Allah)**

The concept of oneness of Allah is found in both types of the Non-Sematic religions though it got clouded by the ambiguities and doubts with the passage of time.

(ii) **Moral values**

The principles of morality in Zoroastrianism, Confucianism and Islam are common.

(iii) **Belief in the hereafter**

Belief in the hereafter can be traced in Non-Sematic religions though it is somewhat different.

(iv) **Common sense**

Common sense is a common thing between Islam and other religions. Whenever the human intellect takes the right decision, it will be according to the tenants of Islam.

8. The last sermon

Preamble

The Holy Prophet (PBUH) reached Arafat on the day of hajj and stayed there. When the sun was about to set, He (PBUH) ordered to bring Kaswa (His camel). When the order was fulfilled, the Prophet (PBUH) rode it and reached the valley. Then He (PBUH) delivered his last sermon in which He (PBUH) delineated upon various aspects of Islam. By praising and exalting Allah Almighty, the Holy Prophet (PBUH) started the Sermon in the following words:

"There is no God but Allah, the One; He fulfilled His promise and granted victory to His bondsman, and He alone routed the confederates (of the enemies of Islam).

"O People! Listen to my words, for I do not know whether we shall ever meet again and perform Hajj after this year."

(i) **Equality of humans**

"O Ye people! Allah says, O' people! We created you from one male and one female and made you into tribes and nations, so as to be known to one another. Verily in the sight of Allah, the most honoured amongst you is the one who is most God-fearing. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God-consciousness."

"All mankind is the progeny of Adam and Adam was fashioned out of clay."

(ii) **Observance of rights**

"O' people of Quraish, don't appear (on the Day of Judgement) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the rewards of the hereafter. In that case I shall avail you naught against Allah."

(iii) **Right to life**

O' people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours). Verily you will soon meet your Lord and you will be held answerable for your actions."

(iv) **Right of protection of property**

"He who (amongst you) has any trust with him, he must return it to its owner."

(v) **Rights of society members**

"O' People! Every Muslim is the brother of every other Muslim, and all the Muslims form one brotherhood."

(vi) **Rights of slaves**

"And your slaves; see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear."

(vii) **Eradication of lawlessness**

"Behold! All practice of the days of ignorance are now under my feet. The blood revenges of the days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah bin Harith who was nursed in the tribe of Sa'ad and whom the Hudhayls killed."

- (viii) Right to protection against economic exploitation
"All interest and usurious dues accruing from the times of ignorance stand wiped out. And the first amount of interest that I remit is that which Abbas Ibn Abd-al Muttalib had to receive. Verily it is remitted entirely."
- (ix) Right of inheritance
"O' people! Allah, the Mighty and Exalted, has ordained to everyone his due share (of inheritance). Hence there is no need (of special) testament for an heir (departing from the rules laid down by the Shari'ah)."
- (x) Newborn's right to lineage
"The child belongs to the marriage-bed and the violator of wedlock shall be stoned. And Reckoning of their (deeds) rests with Allah."
- (xi) Right to social recognition
"He who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah is upon him."
- (xii) Right to recovery of debts
"All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured."
- (xiii) Right to ownership
*"Nothing of his brother is lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves."
 "Behold! It is not permissible for a woman to give anything from the wealth of her husband to anyone but with his consent."
 "O' people! Verily you have got certain rights over your women and your women have certain rights over you. It is your right upon them to honour their conjugal rights, and not to commit acts of impropriety, which if they do, you are authorised by Allah to separate them from your beds and chastise them, but not severely, and if they refrain, then clothe and feed them properly."*
- (xiv) Obedience of law
*"Verily I have left amongst you that which will never lead you astray, the Book of Allah, which if you hold fast you shall never go astray."
 "And beware of transgressing the limits set in the matters of religion, for it is transgression of (the proper bounds of) religion that brought destruction to many people before you."*
- (xv) Prohibition of following satan
"Verily, the satan is disappointed at ever being worshipped in this land of yours, but he will be pleased by obedience in anything (short of worship that is) in matters you may be disposed to think insignificant, so beware of him in your matters of religion."
- (xvi) Rights of Allah
"Behold! Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadhan; pay readily the Zakat (poor due) on your property; and perform pilgrimage

- to the House of God and obey your rulers and you will be admitted to the Paradise of your Lord."*
- (xvii) Public right to awareness
"Let him that is present, convey it unto him who is absent, for many people to whom the message is conveyed may be more mindful of it than the audience."
- (xviii) Right of the Holy Prophet (PBUH)
*"And if you were asked about me, what would you say?"
 "They answered, "We bear witness that you have conveyed the trust (of religion) and discharged your ministry of Prophethood and looked to our welfare."*
- Thereupon Allah's Messenger (may peace be upon him) lifted his forefinger towards the sky and then pointing towards people said:
"O' Lord: Bear Thou witness unto it. O' Lord: Bear Thou witness unto it."

9. Charter of Medina

(i) Fundamental principles

Following were the basic principles of the state as laid down in the Charter of Medina:

(a) State authority is supreme

When anyone among you differs about anything, the dispute shall be referred to Almighty Allah and to the Prophet Muhammad (SAW). (Article 28)

(b) Supervision of defence affairs

Verily, none among the allies shall advance (on a military expedition) without the prior permission of the Prophet Muhammad (SAW). (Article 41)

(c) Distinctive identity of Muslim Ummah

The believers shall be the associates of one another against all other people. (Article 19)

(d) Observance of international treaties

(Likewise, it shall be incumbent upon the Muslims also to observe and adhere to any peace treaty that they are invited to), but no treaty will restrain them from fighting for the protection of their Deen. (Article 56)

(ii) Constitutional rights

(a) Right to conduct state affairs under constitution

This is a constitutional document given by Muhammad (SAW), the prophet. (Article 1)

(b) Right of equality before law

The Jews of Aws and their allies shall possess the same constitutional status as the other parties to this document, with a condition that they should thoroughly sincere and honest in their dealing with the parties. (Article 52)

(c) Prohibition of violation of the constitution

No party shall have the right to violate the constitution. Every person who is guilty of a crime shall be held responsible for his act alone. (Article 59)

Verily, God is the Guarantee for the faithful observance of the contents of this constitution.

(Article 60)

(iii) Legal rights

(a) Equality of rights

The Jews of Banu Najjar shall enjoy the same rights as granted to the Jews of Banu Araf. (Article 31)
All sub-branches of the Jews shall enjoy the same rights as granted to them. (Article 40)

(b) Indiscriminate rule of law and justice for all

And every group shall secure the release of its captives ensuring that an indiscriminate rule of law and justice is applied among the believers. (Article 13)

(c) Sweeping enforcement of law

It shall be incumbent upon the Jews to observe and adhere to any peace treaty they are invited to participate in. Likewise, it shall also be incumbent upon the Muslims to observe and adhere to any peace treaty, they are invited to. (Article 55)

(d) Right to protect just laws

The emigrants from Quraysh shall be responsible for their ward and they shall, according to their former approved practice, jointly pay the blood money in mutual collaboration and every group shall secure the release of their prisoners by paying the ransom. Moreover, the deal among the believers shall be in accordance with the recognized principals of law and justice. (Article 4)

(e) Right of immunity against crimes not committed

Whoever commits an unlawful killing shall be responsible for it himself with his family members but he is exempted in case he kills a cruel. Verily, Allah supports those who adhere completely to this constitution. (Article 43)

(iv) Rights to be granted by the state

(a) Right of political identity and citizenship

The aforementioned communities [Muslims of Quraysh, the people of Yathrib and those who shall follow them and become attached to them (politically) and fight along with them] shall formulate a Constitutional Unity as distinct from (other) people. (Article 3)

(b) Elimination of the enemies of the state

There shall be no refuge for the Quraysh (the enemies of the state) nor for their allies. (Article 53)

(c) Prohibition of collaboration with the enemies

No idolater shall give protection for property and life to Quraysh nor shall intervene on his behalf against any believer. (Article 25)

(d) Right to defend the state

The Muslims and the Jews shall be jointly responsible to defend Medina against any outside attack. (Article 54)

(e) Right of minorities to defend the state

The Jews along with the believers shall extend financial support to the state during the war period. (Article 48)

(v) Individual rights

(a) Right to protection of life

A believer shall not kill a believer for an unbeliever, nor help an unbeliever against a believer. (Article 17)

(b) Right of life for minorities

A Jew, who obeys us shall enjoy the same right of life protection, so long as they are not wronged by him, and he does not help against them. (Article 20)

(c) Right of security

And verily the peace granted by the believers shall be one. If there is any war in the way of Allah, no believers shall make any treaty of peace apart from other believers, unless that is based on equality and fairness among all. (Article 21)

(d) Right to retaliate bloodshed

The believers shall execute vengeance for one another for the bloodshed in the way of Allah. (Article 23)

(e) Right of qisas

When anyone intentionally kills a believer, the evidence being clear he shall be killed in retaliation, unless the heirs of the victim are satisfied with the blood money. All the believers shall solidly stand against the murderer and nothing will be lawful for them except opposing him. (Article 26)

(f) Right of protection against unjust favouritism

A believer shall not form an alliance with the associate of a believer without the (latter's) consent. (Article 15)

(g) Right of protection for women

A woman shall not be given any shelter without the consent of her family. (Article 51)

10. Address at the conquest of Makkah

Declaration of Allah's Oneness and Supreme Sovereignty

"There is no God but Allah. He has no associate. He has made good His promise that He held to his bondman and helped him and defeated all the confederates."

(i) Eradication of ancestral superiority

"Bear in mind that every claim of privilege, whether that of blood or property is under my feet."

(ii) Declaration of the sanctity of human life

"Bear in mind that for anyone who is slain the blood money is a hundred camels."

(iii) Declaration of human equality

O People of Quraish, surely Allah has abolished from you all pride of the time of ignorance and all pride in your ancestry, because all men are descended from Adam, and Adam was made of clay."

(iv) Criterion of dignity

*"O Quraish, what do you think of the treatment that I should accord you?"
And they said, "Mercy, O Prophet of Allah. We expect nothing but good from you."*

Thereupon Muhammad declared:

"I speak to you in the same words as Yusuf spoke to his brothers. This day there is no reproof against you; Go your way, for you are free."

QUESTION 151

BELIEFS

BELIEF IN THE ONENESS OF ALLAH

- Q. Belief in the Oneness of Allah. (PMS-2009)
- Q. Define Tauheed (Oneness of Allah) in a scholarly manner, describing its significance and its effects on human life. (2013)

SYNOPSIS

1. **Belief in Oneness its impact**
2. **Arguments to prove the existence of Allah**
 - **Argument i:** Who is the creator of the Earth and the Heavens? Imam Abu Hanifa's views
 - **Argument ii:** Signs for the wise in the alternation of day and night.
 - **Argument iii:** Flawlessness in all the creations of Allah
 - **Argument iv:** The universe is not an accidental phenomenon.
3. **Existence of Allah in non-semantic religions**
 - Zoroastrianism
 - The Greeks
 - Hinduism
 - Buddhism
 - Confucianism and Taoism
4. **Existence of Allah in semantic religions**
 - Judaism: Hazrat Uzair (AS), the son of Allah
 - Christianity – Jesus Christ [Hazrat Isa (AS)]

5. Islam's concept of Tawhid

6. Impact of belief of Oneness on human life

- Love for Allah
- Broad vision
- Self-respect
- Humility
- Rebuttal of false expectations
- Patience and trust in Allah
- Bravery
- Reformation in Morality

7. Belief in the oneness of Allah and collective life

1. Belief in Oneness of Allah and its impact on human life

The greatest blessing conferred on human beings by Islam is the concept of and belief in oneness of Allah. As beliefs are the soul of Islam, in the same way the core of beliefs is oneness of Allah. All other beliefs culminate on this belief and according to it "Allah is one".

He alone is the Creator, capital Sustainer and Master. He is Eternal. He is Just and He has full command over the whole universe. He is worthy to be worshipped and prayed. Allah is unique and nonpareil in His being as well as his attributes. All the messengers of Allah preached and disseminated this belief amidst infliction of severe atrocities to them. As no new prophet shall come till the day of judgement, hence it is not only the duty of ulema to carry this light of guidance forward, but it is obligatory on every member of Muslim Ummah to play his or her role in intellectual and practical fields to combat these challenges.

Presently, the Muslim Ummah is facing mainly two challenges regarding the proof of existence of Allah, and the belief in oneness of Allah.

- Proof of the existence of Allah.
- Preaching of the concept of oneness of Allah (free of every kind of personification, simile and any *shirk*).

At present, the population of Muslims nears one hundred and seventy-five million individuals. Other people in world are non-Muslims and most of them embrace the concept of the existence of God though their concept of oneness of God is adulterated and impure. While a few of them are atheists and agnostics. It is astonishing to note in the contemporary world their number is increasing instead of declining. How unfortunate is the fact that even some highly-educated Muslims are also accepting these false beliefs. Though they are not great in number, yet guarding their belief is our responsibility. Today's is the world of fashion and atheism has also somewhat become a fashion.

Now we analyse the first challenge here.

2. Arguments to prove the existence of Allah

The Holy Qur'an presents numerous proofs in the context to prove that Allah Almighty exists.

Argument i: Who is the creator of the earth and the heavens

Allah says in the Holy Qur'an.

أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۖ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ۚ (الطور: 36-35)

Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.

Atheists believe that the alternation of days and nights leads them to their doom. As it is in Sura Jathia

مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْدِكُنَا إِلَّا اللَّهُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (الباقية: 24)

"And they say, 'There is not but our worldly life; we die and live, and nothing destroys us except time.' And they have of that no knowledge; they are only assuming."

Hazrat Imam Abu Hanifa's stance

No one can deny the existence of human life in this world. Now the question arises whether man has come into being without any creator. Verily, every man having common sense and even a meagre intellect shall say that they are not their own creators rather they have fathers. If this questioning goes on and on, then the question would arise: "Who created the first man?" The answer, undoubtedly, will be: "Allah Almighty".

This example can be analysed in another way. You say to an atheist that you have seen a strange phenomenon today; while you were standing on the bank of a river, you saw a tree falling, turning into planks and then these planks joined automatically to form a boat. The boat started sailing in the river by itself. The atheist will disdainfully denounce this argument. Then you may put the following argument in a positive manner:

"If a boat cannot be built automatically, then how the whole world could have come into existence by itself?" The same argument was put forward by Imam Abu Hanifa to a group of the atheists.

Arguments ii: Signs for the wise in the alternation of day and night

This variegated world with its trees, mountains, seas, rivers, moon, stars, sky, continuity of cause and effect, this harmony of the universe, inner organs of human as well as their mutual coordination — all these speak loudly that they have created by a consummate Creator i.e. Allah.

Allah Almighty says:

إِنْ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۚ (عمران: 190)

Surely in the creation of heavens and earth and in the difference of the nights and the days there are signs for the men of understanding.

إِنْ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۚ وَفِي خَلْقِكُمْ وَمَا يَبْتَدُونَ مِنْ دَابَّاتٍ آيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۚ (الباقية: 34)

Surely there are signs in the heavens and the earth for the believers. And in your creation and in the moving creatures, there are signs for a people who have faith.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ۚ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۚ (الذاريات: 20-21)

And in the earth there are signs for those having firm faith. And also in your selves (are similar signs). Do you not see?

Argument iii: There is no flaw in the creation of Allah

Allah says:

صُنِعَ اللَّهُ الْإِنْسَانُ أَتَقْنَى كُلَّ شَيْءٍ (النمل: 88)

This is the work of Allah who made everything with wisdom.

In Sura Al-Mulk, Allah says:

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ (الملك 3)

You see no disparity in the creation of Rehman (the Affectionate Allah). Then observe again. Can you see any disorder?

Surely, such a claim can only be made by such a mighty being who is One, highly intellectual and manager of first waters. Three types of arguments have been put forward in these verses:

- (i) Wonders of nature governed by a supreme law.
- (ii) Systematisation of the universe and its harmonious continuity.
- (iii) The whole universe and every part of this chain is abounding in wisdom and has uncountable benefits.

Arguments iv: The universe isn't an accidental phenomenon.

In the light of these arguments, we can asseverate that the universe didn't come into being accidentally rather it is the creation of the Wise, the Unique and the Almighty Creator who created it with his own will.

3. Existence of Allah in non-semantic Religions

After the above reasoning and references of proof regarding the existence of Allah, we come to "the pure concept of Oneness of Allah." Now let's have a cursory look at this very concept as found in other religions of both types: Semantic and Non-Semantic:

(i) Zoroastrianism

This Non-Semantic religion was dominant with its teachings mostly in Iran. In Zoroastrianism, we find a concept of two gods — god of goodness and god of evil i.e. Yazdan and Aharman respectively.

(ii) The Greeks

It is also to be mentioned here that the Greeks, who are considered the founders of philosophy and logic, used to worship countless gods and deities. Various walks of life were considered to be governed by various gods; Poseidon was god of seas, Hephaestus was god of artillery while the solar movements were associated with Apollo.

(iii) Hinduism

Hinduism is practiced mostly in the Indian Subcontinent. The believers of this religion worshipped numerous deities and gods. The list of gods in Hindu pantheon is quite long, nevertheless following three of them are considered of utmost importance.

1. Vishnu: An ancient god of solar system.
2. Shiva: He is believed to have five faces and four hands.
3. Brahma: It plays second fiddle to the first two.

(iv) Buddhism

Although the concept of oneness can be traced in the initial stages of Buddhism, it faded with the passage of time.

(v) Confucianism and Taoism

In the Chinese religions of Confucianism and Taoism pure oneness was not in vogue.

4. Existence of Allah in semantic religions

Judaism and Christianity fall in the category of Semantic religions. Both of these are pre-Islam religions and now majority of world population follows these religions.

(i) Judaism

The Jews believe that Prophet Uzair (AS) is the son of Allah while the Christians believe that Jesus Christ is the Allah's son. The Holy Qur'an has also mentioned their belief in the following words:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ (التوبة 30)

And the Jews say, "Uzair is the son of Allah" and the Christians say, "Masih (Jesus) is the son of Allah".

(ii) Christianity

Furthermore, the Christians also believe in Trinity i.e. the union of the God and Jesus and the holy ghost in one Godhead.

The flawed concept of oneness of Allah is found in all these religions and it negatively impacted the human society. This concept leaves man timid and coward. Due to this flawed concept, humans started to worship natural phenomena like the sun, stars and moon, etc. While some people believed in the concept of oneness in which God was a cruel and a ruthless being. One concept makes man seclude into the jungles while the other takes him to the ball. In some societies, there is a belief that "though he is almighty; he has no interest in human affairs" whereas some other jested that God has gone to relax after his work of creation.

5. Islam's concept of Tawhid (Oneness)

Islam spurned all these false concepts and introduced a pure and clear concept of oneness which is free of any flaw or lacuna. This belief has been presented tersely in Surah Ikhlas in the following words:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (سورة الاخلاص)

Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

At another place Almighty Allah revealed another beautiful verse regarding His being and His attributes. It removes all types of ambiguities in the belief of oneness.

It is verse 255 of Sura Al-Baqra (the cow). This verse is also known as Ayat-ul-Kursi (The verse of the chair).

اللَّهُ لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ وَلَا يَئُودُهُ

حَفِظْهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○ (البقرة: 255)

"Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after His them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great."

6. Impacts of belief of Oneness on human life

The orphan pearl, the most beloved of Allah, Hazrat Muhammad (ﷺ) presented before the world the purest and the most accomplished belief of Oneness where there was no room of personification, similarity or denial in it.

The Holy Qur'an says:

لَيْسَ كَمِثْلِهِ شَيْءٌ (الشورى: 11)

Nothing is like Him.

This belief changed the human life at individual as well as collective levels. Those who quenched their thirst of knowledge extracted diverse, beautiful results.

The teachings of the Holy Prophet (ﷺ) left such a magical impact on the people that those who hardly remembered the name of Allah, they forgot everything except Him. They were ready to sacrifice everything in Allah's way and they remained absorbed in His remembrance and devotion day in and day out.

Absorbed in this exaltation, they didn't lead a life of hermit in jungle. They never labelled this cowardly seclusion as sacred practice rather they considered it their prime duty to fulfil their obligations earnestly and they did it with such extreme devotion that they maintained connection with the eternal beloved (Allah) in spite of the hustle and bustle of life. Some of these effects are narrated here:

(i) **Love for Allah:** Allah, the creator of the Earth and the Heavens, says:

رَجُلًا لَا تُلْهِهُمُ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ (النور: 37)

The men whom neither any merchandise nor any business distracts from the remembrance of Allah.

Their love for Allah was above and beyond all worldly love

At another place Allah says:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (البقرة: 165)

And the people who believe have the extreme love for Allah.

(ii) **Broad vision or prospectiveness:** One of the important effect of the belief in God is that it confers on man the blessing of farsightedness. Hence, he doesn't see the universe with the view of his own connection to it rather he sees it with the eye of his connection to its Creator i.e. Allah. Now, all his friendships or enmities are not for his own self rather he maintains these only and only for Allah. Hence, a Believer cannot be prejudiced or bigoted.

(iii) **Self respect:** The belief in the oneness of Almighty Allah raises a man from abysmal nadir of degradation and mortification to the zenith of dignity and self-respect. The man dreaded the natural phenomena. But, when he knew, and subjected himself to, his real Master and Sustainer, every object of nature became object for him before the exalted glory of Allah. Iqbal has summed up this concept in the following verse:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پہنچے تا تیری رضا کیا ہے

Raise thy selfhood so high that before each dispensation,

God Himself may ask thee what thy wishes are.

(iv) **Humility:** The ego and self-respect which emanate from the belief in Allah don't make a man haughty and conceited. The traits of humility and ego intermix to make his belief in Allah more stronger. He reckons that he is powerless before the supreme power of Almighty Allah. Taking himself out of Allah's universe is beyond his capacity. Not only he but the whole universe is needy before Allah. The ego of the true believer of Allah gets strengthened by knowledge as well as love and devotion. It means he becomes an epitome and paragon of intellectual and spiritual powers. As Allama Iqbal has said:

خودی ہو علم سے محکم تو غیرت جبریل
اگر ہو عشق سے محکم تو صور اسرائیل

If self with knowledge strong becomes, Gabriel it can envious make:

If fortified with passion great, Like trump of Israfil can shake.

(v) **Rebuttal of false expectations:** It is a fact that worship is an integral part of human nature. A non-believer, who does not worship Allah, naturally turns to his own-self and starts venerating himself. The true belief in Allah confers the benefit that all hopes and expectations hinged on false gods including one's own self and other false beliefs are eliminated and annihilated.

Allah says in the Holy Qur'an:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ (الفردان: 43)

Have you (O dear Muhammad) seen the one who takes as his god his own desire?

This is the moment to ponder for a person who is doesn't have belief in pure oneness of Allah. Some of these strayed people said that Jesus Christ [Hazrat Isa (AS)] was the son of God. Whereas some, in the words of the Holy Qur'an, said:

وَقَالِ الْيَهُودُ دَاوُدُ النَّصْرِيُّ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ (الباق: 18)

And the Jews and the Christians say, "We are the sons of Allah and His loved ones"

Pure and flawless belief in oneness of Allah guards man against pinning such false hopes.

(vi) **Patience and trust in Allah:** True belief in Allah inculcates in man the patience and trust in Allah. He faces all the hardships and tumult of life with extreme courage and becomes indifferent to all these temporary obstacles. He recognizes well that:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (البقرة: 153)

Surely Allah is with those who are patiently steadfast.

Allah says regarding trust in Allah.

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (آل عمران: 122)

And the believers (Muslims) should put their full trust in Allah.

- (vii) **Bravery:** Only two things can make a man timid and coward: (1) Love for one's own self, family and near and dear ones, (2) The fear of the things which are mere tools for benefit or loss. The belief in one God sucks both of these fears out from a true believer. He loves his Lord and yields only to Him. He is subdued neither by the lust for worldly gains nor the fear of anything.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ (البقرة: 165)

And the people who believe have the extreme love with Allah.

تَتَجَاوَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا: (السجدة: 16)

They keep their sides away from beds (do not take much rest) and they call upon their sustainers in fear and hope.

- (viii) **Reformation in morality:** Belief in oneness of Allah creates a sense of responsibility in human being. Soul is cleansed of all the dirt of sins and one becomes pious and virtuous in all affairs. Hence all dealings with one another become fairer and fairer. This gives birth to a righteous and well-organised society.

7. Belief in oneness of Allah and collective life

The true belief Oneness of Allah has stunning, long-lasting effects on collective life. The base of human society is incomplete without justice, equality and oneness of Allah. The real cause behind the destruction of the world is that human conscious could not keep pace with man's development in the field of science. Human race has been divided into parochial concepts of nationalism and chauvinism.

The state of affairs in the world today is people are different not only in their races but also in their religions. Their citizenship, beliefs and morality are poles apart and there is no bond that could unite them. This bond may be only one — belief in the oneness of Allah, acting upon the canons that he revealed, and considering oneself a member of the common family of Adam. All the other bases of belief in oneness of Allah are not only weak but are also impracticable. These further aggravates the problems rather than solving them.

QUESTION 161

BELIEF IN THE HEREAFTER

- Q. Describe the importance of the concept of the "Day of Judgement," and explain the practical results of this notion on the Private and Public life of the people. (2008)
- Q. Stating traditional and rational arguments about the faith of Resurrection, discuss the role of this faith in establishing an organized society. (2010)
- Q. What is meant by Day of Judgement? What are its impacts on human life? (2012)

SYNOPSIS

1. Arguments on the hereafter from fiqh as well as intellect
2. Logical arguments from the Holy Quran on the hereafter
 - Example of giving life to the dead soil
 - Example of awakening after sleep
3. Arguments from human nature
 - Only the humans among the creatures long for future
 - The universe based on opposites: evidence
4. Belief in the hereafter and establishment of the society
5. Effects on individual life
6. Effects on the collective lives

Some apropos verses

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أُعْمَالُهُمْ (الاعراف: 147)

And as to those who falsify our (Allah's) verses and the meeting of the hereafter, their all deeds will be wasted.

كُلُّ مَنْ عَلَيْهَا فَانٍ (الرحمن: 26)

Everyone on it (earth) is to perish.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (آل عمران: 185)

Everybody will taste the death.

1. Arguments on the hereafter from *fiqh* and intellect

The hereafter means the resurrection of all human beings to go before Allah Almighty. In the Holy Qur'an, following other names of the hereafter have also been mentioned.

- The day of standing (Youm-al-Qayamah)
- The day of reward (Youm-ud-din)
- The day of resurrection (Youm-ul-Ba-as)

As far as the arguments from intellect and jurisprudence are concerned, the other names of the hereafter in the Holy Qur'an bear testimony to it. According to intellectual point of view, it is a common observance that many people go the eternal abode every day. Billions of people came to this world and left it in this way. Scientists also admit, as per the Big Crunch Theory, that the whole universe will lose its balance one day and resultantly will come to nought after a collision of its ingredients. Everyone wants the reward of his deeds. It would be revealed on the Day of Judgement that how much good or evil one has done. So a day has been fixed when the system of this universe will reach its culmination and then every inhabitant if this universe shall reap the reward of his or her deeds.

2. Logical arguments on the day of judgement from the Holy Quran

(i) Example of giving life to the dead soil

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا (النحل: 65)

Allah revives dead soil with water after its death.

The common observations of human beings have been described in this verse. As one observes that the dead earth comes to life by water so Allah will resurrect every one after death.

(ii) Example of awakening after sleep

فَيُنْفِثُ الرِّيحَ قُضِيَ عَلَيْهَا الْمَوْتُ وَيُرْسِلُ الْأَنْفُسَ إِلَى أَهْلِ مَسْبَرِهَا (الزمر: 42)

Allah takes away the souls of human beings at the time of their death and sends back to the other (asleep) till an appointed time.

3. Arguments from human nature

Naturally, man hates cruelty and loves justice. Though he errs sometimes, it does not mean that he is so by nature. A thief steals another's wealth but wants his wealth to be protected. He kills others but hates to be killed. He commits every blunder when he loses his own balance of mind. By nature man does not consider right and wrong to be equal. Allah too does not take the good and the bad as equal.

As is said in the Holy Qur'an:

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (القلم: 35)

What! Shall we (Allah) then treat those, who are Muslims, as the criminals?

(i) Only the humans among the creatures long for future

There is no longing for future in the lifeless things and animals. The human mind is full of countless desires that cannot translate into reality in this world. So there should be a world where all of man's desires and cravings can be fulfilled.

(ii) The universe based on opposites: evidence

As cause and effect, body and soul, disposition and intentions unite in a body, the world makes a picture of the hereafter, in the same way, the world also has a binding relationship with the hereafter to present a collective theme because the presence of only one cannot fill the gap for the other.

4. Belief in the hereafter and establishment of society

If a man has strong belief that he will be resurrected and will be held accountable for all his deeds, he would avoid all types of sin to the best of his humane capabilities. This belief makes him eschew looting and plundering the belongings of others, thus he proves himself to be beneficial for the whole society. If a man possesses a strong and unwavering belief in the hereafter, then following qualities get strengthened in him and these prove to be a milestone in a society endowed with peace and harmony.

5. Effects on individual life

- The concept of punishment and reward.
- Sense of responsibility.
- Spirit to abide by the Law.
- Patience and forbearance
- Preaching for goodness and preventing from evil.
- Spending money in the way of Allah.
- Sympathy to Allah's creatures.
- The spirit of bravery and sacrifice.
- The spirit of turning toward Allah.
- The spirit of fulfilling the purpose of creation.
- Amelioration of "self"
- Purification of heart.
- Steadfastness in religion.
- Belief that the world is mortal while the hereafter is immortal.

6. Effects on the collective lives

1. Sense of brotherhood and fraternity
2. Forgiveness
3. General inclination to fulfil promises
4. Helping others
5. Mutual harmony
6. Love for others
7. An ideal society
8. Spirit of serving others
9. Reform in society
10. Equality
11. Fostering of good morality
12. Achievement of Allah's pleasure.
13. Inclination toward justice and justness
14. Following of Allah's commands.

QUESTION 171

WORSHIPS

PRAYER

- Q. In the light of 'Inna-as-Salata-tanha-un-al-fahshai-wal-munkir' (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) describe the advantages and effects of prayer? (2012)
- Q. Define the meaning of prayer and its different categories. Also describe the spiritual moral and social impact of prayers. (2016)

SYNOPSIS

Importance and significance of prayer

1. Introduction
2. Meaning of *Aqamat-e-salat* (Steadfastness in prayer)
3. Prayer is obligatory
4. Emphasis on prayer in *hadith*
5. Benefits of prayer

1. Introduction

Offering prayers five times a day is obligatory on Muslims. Prayer has been the centre point of the preaching as well as teachings of all the prophets (AS) because purging one's soul and reckoning of Allah is possible only through the prayer.

It is the nature of humans that they do revere and worship a supreme being. Some people worship stars while pray to the sun or fire whereas some are idolaters etc. If man does not worship these natural phenomena and leads a life of agnosticism or sans any religion, even then he would worship something may it be his own self and lust. He will idolize his personal wishes. Allah fulfilled this basic, natural instinct of humans and made it obligatory on them to worship only Him and supplicate before him five times a day. In Islamic lexicon, the word 'salat' has been used for prayer. In this context, Imam Raghib Asfahani opines:

"Salat is the name of an exclusive prayer. Its essence is praying. As praying before Allah is an integral part of this worship, so the whole phenomenon is named after it. The teachings of no prophet remained devoid of prayer, though it has different forms. The place of worship is also called 'salat', that's why this very word was applicable for the church also."

لَهُمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوْتُ وَمَسْجِدٌ يُذَكِّرُ فِيهَا اسْمُ اللَّهِ كَيْدِي (الحج: 40)

The churches, the monasteries, the synagogues and mosques, wherein the name of Allah is very much remembered, would have been pulled down.

2. Meanings of aqamat-e-salat (steadfastness in prayer)

It is peculiar way of the Holy Qur'an that it employs the word 'aqamat' (to be steadfast) when a thing is to be fulfilled with all of its duties, rights, and overt and covert decorum.

The Holy Qur'an says:

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ (المائدة: 66)

And had they maintained the Torah (old testament) and Injeel (Bible-Gospel) and what had been revealed to them from their sustainer, they would have received provisions from above them and from underneath their feet.

أَوْقِيْمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ (المورى: 13)

Remain steadfast in the religion and cause no division therein.

فَإِنْ خِفْتُمْ أَلَّا يَفْقَهُمُ حَدُودَ اللَّهِ (البقرة: 229)

But if you fear that both of you cannot observe the limits of Allah then there will be no sin if they (ex-wives) give something of freedom.

وَأَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (الرحمن: 9)

And keep up the weight with justice and do not shorten the balance of measures.

In the light of abovementioned verses of the Holy Qur'an, the true meaning of establishing 'salat', i.e. prayer, is that the prayer should be offered with fulfilling all its preconditions, requirements, and decorum while keeping in mind that no worldly plans and thoughts could distract our attention and having a firm belief that we are standing right before Almighty Allah. A man supplicates before Allah with the fullest devotion and he bears in mind only His remembrance, then this is the true establishment of 'salat'. This is the core and essence of prayer. Allah Almighty says in the Holy Qur'an:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (المؤمنون: 2)

Those who are humble in their salaah (Muslim Prayer)

3. Obligation of prayer

Allama Sohaili writes that Imam Abu Naeem narrates on his own authority:

"Hazrat Zaid bin Haris (RA) narrates that when the first revelation came to the Holy Prophet (ﷺ) Hazrat Jibrael came and told the Holy Prophet (ﷺ) the way to perform ablution. Hazrat Jibrael performed ablution and the Holy Prophet (ﷺ) watched it. Then, the Holy Prophet (ﷺ) performed ablution in the same way. Then Hazrat Jibrael offered prayer and the Holy Prophet (ﷺ) followed him in prayer."

(Al-Roza Al-Anaf; Book 1; P 163; Farooqia Publications Multan)

This marked the initiation of prayer. Hafiz Ibn-e-Hajar Asqalani writes:

"One group has said that only one prayer was obligatory prior to the Ascension and that too was not limited to specific time."

Allah says in Surah Muzammil:

يَا أَيُّهَا الْمَرْءُ ائْتِ الْفَلَاحَ الْإِنْتِصَافَ أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (المزمّل: 4-1)

You wrapped up (in the heavy responsibilities of Prophethood) Remain rise-up (to pray) in the night except some portion thereof; A half of it, or little less; or little more, and recite the Qur'an slowly and distinctly.

Allama Harbi says:

"In the beginning only two prayers were compulsory. Two raka, in the morning (before the sunrise) and two raka, in the evening (after the Sunset) were obligatory.

As Allah says Holy Qur'an:

وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَمِيِّ وَالْإِنْكَارِ (العبراء: 41)

And remember your sustainer very much and glorify Him in the evening and in the early morning.

4. Emphasis on prayer in Quran and hadith

وَأَقِمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (الرّوم: 31)

And establish salaah (Muslim prayer) and do not be among "Mushrik" associators.

مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَك مِنَ الْمُصَلِّينَ (البدر: 43-42)

"What has brought you into lower hell?" they will say, "We were not of those who established salaah (Muslim Prayer)"

Imam Muslim narrates:

"Hazrat Jabir (RA) says that the Holy Prophet (ﷺ) said: The difference between a person and his disbelief is that of not offering prayer."

It means that not offering the prayers is an act of pagans and disbelievers. Imam Nisai narrates:

"Hazrat Abu Huraira (RA) says that the Holy Prophet (ﷺ) said that the first thing man will be accountable for on the Day of Judgement is prayer. If it is complete, it will be written complete. If it lacks somewhat, its obligatory prayer will be made up by adding some of his optional prayers. The rest of the deeds will be asked for in the same way. (Sunan Nisai)

This hadith has also been narrated by Imam Ahmed (RA):

Hazrat Usman Bin Abi Al-Aas (RA) narrates that the Holy Prophet (ﷺ) said, "there is no goodness in the religion in which there is no prayer." (Musnad Ahmad book 4 page 218)

Imam Abu Daud narrates:

Amr bin Shoaib narrates from his father who, in turn, narrates from his grandfather that the Holy Prophet (ﷺ) said, "Order your children to offer prayer when they reach the age of seven years and make them offer prayers may it be by punishing them at the age of ten, and separate their beds." (Sunan Abi Daud book 1 page 71)

Imam Ibne Maja narrates:

Hazrat Umm Salma (RA) narrates that during the ailment due to which the Holy Prophet (ﷺ) breathed his last, he (ﷺ) said repeatedly, "prayer and slave".

5. Benefits of prayer

1. In the context of faith, the significance and importance endowed on the concept of Oneness of Allah, prayer enjoys the same import with reference to deeds. The first effect of Allah's word occurs in the form of prayer.
2. Prayer is among preconditions for a man to be taken as a Muslim. One of the conditions for a man to be considered as a Muslim is to offer prayer. A hadith in Sahih Muslim means: "The line of demarcation of a person's faith and disbelief is abandoning the prayer" (Sahih-al-Muslim Hadith 247).
3. Prayer guards man against Satan and his own baser self. Satan and one's 'self' both drive man to obscenity and evil ways. Allah says in the Holy Qur'an:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (العنكبوت: 45)

Salat (prayer) keeps away from indecency and evils.

The verse means that the prayer time and again warns a man that the right path is only that which has been ordained by Allah and his Prophet (ﷺ).

If a person is not steadfast in offering prayers, he is like a driver who is driving the vehicle of his life at full throttle but not following the signals. These signals help him stay at the right path and tell him of the dangers ahead but he remains adamant and indifferent to all these. Such a rash driver is surely destined to fall into ravine.

There are two aspects of the virtues of prayer described in the above verse. One is its distinguished effectual character which is that it prevents man from shameful and unjust deeds. Second is the effect required from it that is a man actually stops committing such based deeds. As far as the characteristic 'prevents' is concerned, the prayer effectually does it. Even a slight pondering on prayer shall make man admit that of all the brakes possible to stop man from committing sins, prayer is the most effective and productive. What prevention technique can be better than that a man is called for presenting himself before Allah five times a day which makes man remember that he does not have carte blanche in this world but he is a servant of Allah Almighty. Allah is fully aware of his open or hidden deeds even his intentions and of the wishes lying in his heart. A time shall surely come when man has to be present before Allah where he shall be held accountable for all his deeds. Then only this remembrance is not sufficient but man goes through the continual practice that he shall not disobey Allah even behind the closed doors.

From rising with the intention of offering prayer to the actual performing it, man continuously performs such deeds which are known to him and Allah only and no third entity could know whether man has abided by Allah's ordinances or had violated them. For instance, a man's ablution has voided and he stands in prayer, then no one except himself and Allah knows that he is now without ablution. If a man performs all actions of prayer but instead of reciting the verses from the holy Qur'an, he sings songs, then how anyone except himself and Allah almighty could know of his actions? Despite this if a man offers prayers five times a day with all its requirements and etiquettes, then it means that his conscience is being resurrected through prayer and by awakening a sense of responsibility in him he is being developed into a dutiful person. He is being imparted a practical training that he implicitly and explicitly abides the divine law in which he has a strong, intentional belief though there is no apparent authority to perform his duties regarding prayer and though any other person does not know about his actions.

If seen in this context, then there is no option but to accept that the prayer not only prevents a man from committing sinful actions, but also that there is no other mode of training which can prove as effective as prayer.

Now comes the question that despite being regularly dutiful in offering the prayers, a man stops from committing sins or not, then it is only up to the man only who is getting the training to ameliorate his self. If he intends to get maximum benefits from it, then he will have to put in all-out efforts for achieving this goal, otherwise it is as clear as day that no worldly method could be productive for his improvement and reform. Its example can be that everyone knows that the core significance of food is to make body grow and be strong, but this benefit can be extracted only if the person who eats allows it to perform its function. If a person eats a lot of healthy food daily but instantly after he has done vomits, then the diet could not be helpful and beneficial to him. If one cannot quote example of such a person to assert that food does not make body grow stronger, the same way one cannot present the example of a man who only offers prayer without fulfilling its preconditions that prayer does not stop man from committing sins. It is befitting to say about such person that he does not offer true prayer just like it would be said of a person who vomits after eating food that he, in fact, had not eaten food.

This is the very thing that has been narrated in various ahadith, sayings of the Prophet's Companions (RA) and tabaeen.

Hazrat Imran (RA) bin Husain narrates that the Holy Prophet (PBUH) said:

"Whose prayer could not prevent him from baser and sinful deeds, his is not a true prayer." (Ibn Abi Hatim)

Ibn Abbas (RA) narrates this saying of the Holy Prophet (PBUH):

"Whose prayer could not prevent him from baser and sinful deeds, his prayer taken him away from Allah." (Ibn Abi Hatim, Tibrani)

Same has been narrated by Hazrat Hassan Basri.

Ibn Masood (RA) narrates a saying of the Holy Prophet (PBUH):

"There is no prayer of that person did not follow the prayer and following prayer means that that man stops from committing shameful and unjust deeds." (Ibn jarir, Ibn Abi Hatim)

Several sayings on the same subject has been narrated by Hazrat Abdullah ibn Masood (RA), Hazrat Abdullah ibn Abbas (RA), Hazrat Hassan Basri, Qutada, and Aghmash et al. Hazrat Imam Jaffar Al-Sadiq (Blessings of Allah be upon him) says:

"He who wants to know whether his Prayer has been accepted or not, should see how far his Prayer has restrained him from the evil and indecent acts. If he has been restrained from the evils, his Prayer has been accepted." (Tafheem ul Quran, Vol 3, P. 706)

4. Salaat (Prayer) is instrumental in eliminating sins. The Holy Prophet (ﷺ) said: Narrated Abu Huraira:

"I heard Allah's Messenger (PBUH) saying, 'If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?' They said, 'Not a trace of dirt would be left.' The Prophet (PBUH) added, 'That is the example of the five prayers with which Allah blots out (annuls) evil deeds.' (Sahih al-Bukhari Hadith 528)

5. Prayer and patience are means of getting Allah's help.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (البقرة: 153)

O Believers, get assistance from patience and salaah (Muslim prayer). Surely Allah is with those who are patiently steadfast.

QUESTION 8

SOU (FASTING)

- Q. Define the doctrine of "Roza" and explain how to achieve the goals of mutual co-operation and collective justice besides the purification of individual soul through the application of this doctrine. (2007)
- Q. Describe the importance and philosophy of Fasting (SOU). Also explain its individual and collective benefits? (2013)

SYNOPSIS

1. Meaning and philosophy of fasting
 - Literal meanings
 - Connotative meanings
2. Incompleteness and importance of fasting in the Holy Quran
3. Importance of fasting in *hadith*
4. Objectives of fasting
 - Purgation of one's "self"
 - Obedience to Allah
 - Attainment Allah's pleasure
 - Tolerance and patience
 - Character building
 - Piety
 - Mutual help
 - Justice at large
 - Thanksgiving
5. How the purposes of fasting can be achieved effectively?
 - Fasting should be free of mere ostentation
 - Fasting should not be for self-desire
 - The purpose of fasting: faith and self-accountability
 - The purpose of fasting is piety.

6. Things which break the fast
7. Things which do not break the fast
8. Things which are despised (کرو)
9. Individual and collective benefits of fasting

ANSWER

Some relevant verses

Allah says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿البقرة 183﴾

O ye who believe, Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ﴿البقرة 185﴾

Who is present (at his home) during that month should spend it in fasting.

Fasting has a great importance and significance in the Islamic system of worship. Its importance can be gauged from the fact that it is the third pillar of Islam. Fasting means abstaining from eating and every type of cravings from early morning dawn to dusk i.e. sunset. The Holy Prophet (ﷺ) explained the meaning of fasting in these words:

"There is charity (zakat) for everything and charity of body is fasting."

1. Meaning and philosophy of fasting

Fasting is the third fundamental pillar of Islam and has a stature of an enormously important worship. In Arabic language, the word 'Suum', which is translated into English as 'fasting', means 'to stop,' 'to refrain'. In Islamic lexicon, 'saum' is used for the practice by which man abstains from eating and avoids sexual intercourse from dawn to sunset. The core objective of fasting is to achieve piety and righteousness so that a capacity to resist sins be inculcated in man. Like all other worships, fasting also is a source to be nearer to Allah. Regarding fasting, Allah Almighty has said in a Hadith-e-Qudsi:

الصَّوْمُ لِي وَكَأَنِّي أَصُومُ بِهِ

Fasting is for Me and I will give its reward.

Obligatory fasting for a whole month makes such a great practical training module which inculcates in man a sense and feeling that he is refraining even the lawful things like eating, drinking and enjoying matrimonial blessings only for the sake of Allah, then why should he not abstain the things prohibited by Him? Fasting infuses in men a spirit of obedience to the will of Allah.

2. Incumbency and importance of fasting

Allah says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ

تَتَّقُونَ ﴿البقرة 183﴾

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, That ye may (learn) self-restraint.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقرة: 185)

Who is present (at his home) during that month, should spend it in fasting.

وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (البقرة: 184)

And it is better for you that you fast, if only you know.

آمُوا الصِّيَامَ إِلَى الْبَيْتِ (البقرة: 187)

Complete your fast till the night appears.

3. Importance of fasting in *hadith*

(i) In a *Hadith-e-Qudsi*, Allah says:

Fasting is for Me and I will give its reward.

الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ

(ii) The Holy Prophet (ﷺ) said:

"If a man leaves a fast without any lawful reason, he cannot compensate it even if he observes fast for the whole life. (Tirmizi)

(iii) The Holy Prophet (ﷺ) said:

"There is a charity for everything and the charity of a body is fasting."

4. Objectives of fasting

Purposes of fasting are as follows:

(i) Purgation of one's self

One of the main objectives of fasting is purgation of one's soul and its piety. A believer, who fights hunger and thirst from dawn to dusk, he neither casts an evil eye on anyone, nor does he think about evil, actually purges his soul from the dirt of sins. And self-purification is the core objective as well as the true essence of fasting.

Allah says in the Holy Qur'an:

قَدْ أَفْلَحَ مَنْ تَزَكَّى (الاعلى: 14)

Truly he succeeds that purifies it.

(ii) Obedience to Allah

The first and the foremost objective of fasting is following Allah's will and His commandments. Had it not been Allah's ordinance, then who would have remained hungry for the whole day. A fast is observed only to abide by the ordinances of Allah, the Almighty, to accept that He is the real Master and

sustainer and we are His servants. He gives us means of sustenance, and we have been ordained to fast only to attain His pleasure.

(iii) Attainment of Allah's pleasure

There is a *Hadith-e-Qudsi* about those who observe fast:

الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ

Fasting is for Me and I will give its reward.

A Muslim observes fast so that his Master and the Creator maybe pleased with him. The secret to attain Allah's pleasure lies in unwavering obedience to Him. If they are contented with and surrender to Allah's will, He will surely reward them.

(iv) Tolerance and patience

One purpose of fasting is to make the observer tolerant and patient. If a man remains hungry, thirsty and avoids evil deeds, he becomes tolerant and patient and this trait remains in his character even after Ramadhan.

(v) Character building

The purpose of fasting is character building too. If a man, addicted to abusing, backbiting and adultery, starts keeping fast during Ramadhan, his fasting will keep him away from all these vices. If he does not shun these evils then according to the Holy Prophet (PBUH), "Allah does not care about a person if he remains hungry". It is so because the purpose of fasting cannot be achieved in this way.

(vi) Piety

The basic aim of fasting is to cultivate piety and foster virtues in man. In the holy Qur'an, achieving piety and righteousness has been described as the core objective of fasting.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة: 183)

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you. That you may (learn) self-restraint.

It is elaborately evident from Allah's commandment that fasting has been made obligatory on previous nations so that they might become pious, virtuous and God-fearing.

(vii) Cooperation

By cultivating a sense of cooperation in man, fasting creates tolerance and patience and fosters the spirit of cooperation in society. It negates the lust of greed and awakes the feelings of helping others. That is why all those who observe fast, come out helping and cooperating with others. In fact, fasting gives the message of cooperation to the whole humanity. When a man remains hungry and thirsty, he realises others' pains and problems caused by hunger which, in turn, awakens the spirit of cooperation.

(viii) Justice at large

It is the fasting that introduces equality in society by inculcating a sense of justice at large in people. It eradicates disparity and injustice in society. In this way an observer of fast thinks for his own well-being as well as of poor and helpless people. It leads him to a sense of collectiveness.

(ix) Thanksgiving

Fasting stirs man to thank his real Creator and Master. While describing the purpose of fasting for its observers, Allah says in the Holy Qur'an, "Allah has made fasting compulsory for you so that you become thankful."

Thanksgivings to Allah is also a purpose of fasting just like obedience to Allah, attainment of Allah's pleasure, piety and self-purification.

NOTE
This question has been asked very cunningly. Students generally go on writing the benefits of fasting like self-purification and mutual cooperation. But, the question is not about the benefits of fasting rather the sources to attain.

5. How to purposes of fasting can be achieved effectively?

The objectives of fasting including, but not limited to, self purification, cooperation and justice at large can be attained only if the fast is observed with its essence. Fasting means to refrain from committing every type of sins. But, if a man does not stop from sins, then he cannot reap the benefits of fasting. A hadith in Sahih Al Bukhari narrated by Hazrat Abu Huraira says:

Allah's Apostle said, "Allah said, 'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is the unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

In the light of above hadith, the real purpose of fasting can be achieved only when a person gives up sins. If a person who observes fast tells a lie, does not fulfil his promise and does not give full measure, he cannot taste the real sweetness of fasting. His soul is not purged of sins and he cannot have self-purification because of his persisting on sins. By selling his goods by telling lies, the spirit of cooperation cannot be awakened in his conscience. Mutual injustice does not let justice sprout at large.

(i) Fasting should be free of ostentation

The purposes of self-purification, cooperation and justice at large could be materialized only when fasting is free of ostentation as it is exclusively for seeking Allah's pleasure. Because when the objective is seeking Allah's pleasure, then man does not indulge in activities aimed at achieving meaner and baser things.

An ostentatious act not only brings destruction but also, in the light of hadith, is a shirk (Act of associating something to Allah).

مَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ (الحديث)

One who observes fast for showing off, indeed he commits shirk (Associating something with Allah)

The interpreters of Hadith while elaborating it have written that the shirk, referred to in it, that is veiled, not an explicit one because ostentation is like self-projection, which is the negative and condemnable presentation of a man's own self rather than the desire to seek Allah's pleasure.

(ii) Fasting should not be for self-desire

It means to observe fast for the fulfilment of one's own desire. For example a person may think, "If I do not observe fast, people will despise me and will say that I am evading this obligatory duty even though he has good health and sturdy body." Fasting with such intentions cannot achieve the purposes like self-purification, cooperation and justice at large.

(iii) The purpose of fasting: faith and self-accountability

We can attain great purposes of self-purification, cooperation and justice at large with full satisfaction only if we observe fast with faith and self-accountability.

There is a holy saying of the Holy Prophet (SAW)

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَ إِحْسَانًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

(الجامع الصحيح للبخارى رقم الحديث: 37)

"Whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

(iv) The purpose of fasting is piety

If the purpose of fasting is piety as it is evident from the verse "لَعَلَّكُمْ تَتَّقُونَ" "So that you may become pious", then the attainment of purposes like self-purification and justice at large becomes easy. Basically, piety inculcates in humans a sense of accountability because all humans shall have to be present before Allah with all their deeds on the Day of Judgement, and exhortation will be only for those for whom Allah will allow his Prophets (ﷺ) and other believers. It is noteworthy that steadfastness in piety is only possible through patience which, in turn, comes from fasting. It is because one has to undergo a rigorous drill of altruism, patience and self-restraint.

Some important things about the saum**6. Things which break the fast**

- ✓ 1. Eating or drinking during the prescribed time of fasting.
- ✓ 2. Sexual intercourse even if there is no ejaculation.
- ✓ 3. Smoking.
- ✓ 4. Inhaling smoke by one's own action, e.g., inhaling the smoke of incense, etc.
- ✓ 5. Application of medication into the anus.
- ✓ 6. Swallowing any substance or object which is not normally consumed as food or medicine, e.g., pebbles, paper, a coin, etc.
- ✓ 7. Pouring oil into the ears.
- ✓ 8. Saliva mingled with blood will break the fast if the taste of blood is discernible when swallowing.
- ✓ 9. Eating deliberately after having eaten mistakenly. (Eating by mistake does not break the fast).
- ✓ 10. Water slipping down the throat while making Wudu even if not done deliberately.

11. Deliberately inducing oneself to vomit will break the fast if the vomit is mouthful. If the vomit cannot be stopped, the vomit will be said to be a mouthful. Vomiting less than a mouthful will not break the fast even if deliberately induced.
12. A food particle the size of a *Chana* (about the size of half a pea), becoming unstuck from the teeth and slipping down the throat.
- ✓ 13. Applying drops of medicine into the nostrils.
14. Masturbation. Besides voiding the fast, it is an immoral and a sinful act. The perpetrator has been cursed by the Holy Prophet (PBUH).
15. Medical tests undertaken by women in which any instrument, etc. is inserted into the body.
16. Ejaculation as a result of caressing and fondling with wife even if there was no sexual intercourse.

7. Things which do not break the fast

1. Eating, drinking or indulging in sexual relations forgetfully. This means that at the time of committing these acts, one does not remember that he is with fast. However, if one continues even momentarily after recalling the fast, the fast will become void instantly.
2. Applying eye-drops.
3. Water entering the ears.
4. Natural, not self-induced, vomiting, no matter how much.
5. Smoke, which is inhaled unintentionally, not by one's volition or conscious action.
6. Applying antimony (*surma*) into the eyes.
7. Smelling anything fragrant provided that there are no vapours.
8. A food particle less than the size of a *Chana* becoming unstuck from the teeth and slipping down the throat.
9. Swallowing saliva
10. The injection of medicine into the body will not break the fast provided that the medicine does not reach the brain or the stomach.
11. Blood in the saliva will not break the fast if the blood is less than the saliva. This fact will be recognized if the taste of the blood is not discerned.
12. Using a *Miswaak* to clean the teeth even if the *Miswaak* is fresh and has a taste.
13. Breastfeeding the baby.
14. If during ablution, water slips down the throat while one does not remember the *Saum*, the fast will not break.
15. Ejaculation of semen during sleep.
16. Ejaculation caused by imagination.
17. Janaaba or the state of *Hadath-e-Akbar* which is purified by *Ghusl*. If one has not taken *Ghusl* and *Sehr* time ends, the fast is valid.

8. Things makrooh (مكروه) during saum

Some things, though do not void the fast, are nevertheless *Makrooh* to do during fasting. *Makrooh* means detestable and in this context *Makrooh* things are sinful. Such things decrease the reward of the fast. It is, therefore, essential to abstain from committing *Makrooh* acts. The following acts are *Makrooh* during fasting:

1. Tasting. Tasting food, etc. is *Makrooh* if done unnecessarily. If an ill-tempered husband shows his unjustified wrath when food has not been prepared to satisfy his taste, it will be permissible

- for the wife to taste the food while she is preparing it. As long as nothing goes down her throat, her fast will be valid and her act of tasting will not be *Makrooh*.
2. Using powder or paste to clean the teeth. If anything of these substances slips down the throat, the *Saum* is voided.
3. Kissing the wife. If ejaculation does not occur, the *Saum* will be valid.
4. To rinse the mouth at times other than when making *Wudhu*.
5. To put water in the nose at times other than when performing ablution (وضوء).
6. To take bath (*Ghusl*) merely for cooling.
7. To swim.
8. To unnecessarily apply ointment to the lips. If however, due to pain caused by cracked lips, ointment is applied, care should be taken to prevent licking the ointment.
9. To unnecessarily chew something to soften it.
10. To eat when in doubt as regards the end of *Sehr* time. If later it transpires that *Sehr* time had in fact expired, *Qadhaa* will be obligatory.
11. To make *Iftaar* (i.e., to break the fast) when in doubt as to the time of sunset. If it transpires that the time when *Iftaar* was made the sun had not yet set, *Qadhaa* will be obligatory.
12. Participating in un-Islamic activities such as watching television and playing games such as chess, draughts, monopoly, etc. The reward of the fast is destroyed by indulgence in such unlawful activities.
13. *Gheebat* or backbiting.
14. To gargle the mouth when making *Wudhu*.

9. Individual and collective benefits of fastings

By observing fast in its essence, one can reap the following benefits:

1. Attainment of self-purification
2. Awakening of the spirit to follow Allah's commandments
3. Fervour to be nearer to Allah to achieve his pleasure
4. Creation of feelings of tolerance and patience
5. Character building
6. Attainment of piety and righteousness
7. Establishment of a sense of cooperation
8. Fostering of justice at large
9. Rise to the feelings of thankfulness and patience
10. Easiness in treading the path of good morals
11. Inclination to avoid bad morals
12. Development of self-accountability
13. Lack of ostentation while performing good deeds

NOTE

These headings have been elaborated in the preceding pages in the context of objectives of fasting. If these objectives are achieved, then the benefits shall be reaped.

QUESTION 9

ZAKAT

- ✓ Q. Islam pays a lot of stress on the circulation of money. Describe in the light of Zakat system. (2008)
- ✓ Q. In Islam the purpose of Zakat is purity of wealth, abolishing poverty, hunger and ignorance but his has not been achieved yet. What practical steps are needed for attaining this end? (2009)

SYNOPSIS

- ✓ 1. **Meaning of zakat**
 - Literal meanings
 - Connotative meanings
- ✓ 2. **Nisab-e-zakat**
- ✓ 3. **Zakat as an obligation**
- ✓ 4. **Zakat in previous religions**
- ✓ 5. **Distribution of zakat (obligatory charity)**
 - The poor
 - The needy
 - Employed to administer
 - For those whose hearts have been recently reconciled
 - Those in bondage
 - Those in debt
 - In the cause of Allah
 - The wayfarer
- ✓ 6. **Purposes of zakat**
 - Equitable distribution of wealth
 - Eradication of inflation through zakat
 - Role of zakat in economic stability
 - Zakat increases investment
 - zakat increases economic prosperity

7. ✓ **Is zakat a tax?**
8. ✓ **Difference between zakat and tax**
9. ✓ **Benefits of paying zakat**
 - Trial of a believer's love for Allah
 - Eradication of parsimony
 - Thanksgiving to Allah's bounty
10. ✓ **Suggestions to ameliorate zakat system**
 - Establishment of Federal Board of zakat
 - Appointment of honest employees for distribution
 - Strict accountability
 - It should be spent from where it has been collected
 - zakat should be spent from where it is collected
 - Development of infrastructure

ANSWER

Some relevant verses

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ (البقرة: 43)

And establish salaah (Muslim prayer) and pay Zakat (compulsory dues for the have notes)

فَرِيضَةٌ مِّنَ اللَّهِ (النساء: 11)

It is duty from the Allah (Almighty)

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْغُلَامِينَ عَلَيْهَا (التوبة: 60)

Alms are for the poor and the needy and those employed to administer the funds. For those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt. In the cause of Allah and for the way farer. Thus it is ordained by Allah. And Allah is full of knowledge and wisdom.

1. Meaning of zakat

(i) Literal meaning

The literal meaning of *zakat* is "to purify" and "increase in a thing."

(ii) Connotative meanings

In Islamic terminology, *zakat* is the sum of amount which a Muslim pays to the poor people of the community. Its minimum amount has been fixed at 2.5 per cent of the wealth that has been in one's possession for one year, for the sake of Allah's pleasure.

2. Nisab-e-zakat

In case of silver, it is 52½ tolas.

In case of gold, it is 7½ tolas.

3. Zakat as an obligation

The commandments to pay Zakat are found even in Makkah Surahs because the Muslims in Makkah would spend their wealth that exceeded their needs for the sake of Allah.

Most scholars opine that the ordains of Nisab-e-Zakat were revealed in the second year of Hijra while collection and distribution system were established in 8 AH.

Note: The verses of Zakat as an obligation has been mentioned in the preceding lines.

4. Zakat in previous religions

Zakat had been an important pillar of the shariahs of the previous Prophets (AS) as Allah says in the Holy Qur'an:

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ (الانبيا: 73)

And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah;

5. Distribution of zakat

Heads for the distribution of Zakat has been described in Surah Tobah verse 6 in the following words:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْغُلَامِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَامِينَ وَفِي سَبِيلِ اللَّهِ وَالَّذِينَ سَبَقَ قَرْضُهُ مِنَ اللَّهِ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ (التوبة: 60)

Alms are for the poor and the needy. For those employed to administer the funds. For those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt. In the cause of Allah; and for the way farer. (Thus it is) ordained by Allah. And Allah is full of knowledge and wisdom.

(i) *Fuqarah* (فقر) and *masakeen* (مساكين) are extremely poor persons

- Who do not own any property or assets at all
- Who do not own any property or assets in excess of basic necessity (e.g. house, furniture and fixtures, personal clothing, tools of trade, etc.).
- Who own property in excess of basic necessity but the excess is below the value of nisab.

(ii) *Aamileen* (عاملين) "collectors of zakat"

Aamileen are those persons who are appointed by the Islamic State, or Muslim ruler, for the purpose of collecting Zakat. This is necessary in order that the Islamic State may properly discharge its important obligation to collect Zakat and distribute it to the recipients entitled thereto.

The salary, which the *aamileen* receive, is a reward for their labour and effort in collecting Zakat. Accordingly, a rich person if employed in this capacity is also entitled to receive a salary from the Zakat collected. In regard to the remaining seven categories of recipients, 'need' as defined in the above quoted verse is a requirement and a rich person therefore cannot be a recipient of Zakat.

In view of the fact that the primary recipients of Zakat are the poor and the needy, the sum total of the salaries payable to the *aamileen* must not exceed half of the amount of the Zakat collected.

(iii) *Mu-Allafate-Quloobuhum* (مؤلفة قلوبهم) "Those whose hearts are Allured to Islam"

This category of recipients refers to the poor and the needy Muslims (*fuqarah* and *masakeen*) who are given Zakat for the express purpose of strengthening their hearts and making them follow Islam without any sort of disturbance. Non-Muslims are excluded in accordance with the general principle because they do not qualify as recipients of Zakat. According to Imams Shafa'i and Imam Ahmad, a rich person possessing nisab may receive Zakat under this category.

(iv) *Ar-Riqab* (الرقاب) "freeing the slaves"

The word Riqab is the plural of Raqabah which literally means "neck". In common usage, it is applied to the whole person of a human being and therefore refers to a slave. The jurists have in this context interpreted Riqab in two senses:

First as disbursing Zakat for the purpose of freeing a slave;

Second as disbursing Zakat for the purpose of assisting the class of slave known as Mokatib in obtaining his freedom. Mokatib is the slave who enters into a contract with his master in terms of which the latter undertakes to free him against payment of a fixed sum of money.

(v) *Gaarimeen* (غارمين) "debtors"

The word *Gaarim* (singular of *Gaarimeen*) means debtor. The verbal noun (*Gurm*) refers to the obligation of the debtor to pay his debts and the reciprocal right of the creditor to demand payment of the amount owed to him. It is clear that Zakat is only permissible to the poor in accordance with the statement of the Holy Prophet (PBUH):

"I have been ordered to take Zakat from the rich and distribute it among the poor"

It follows that the verse refers to a specific type of debtor, namely, the debtor who is poor. Accordingly, and in order to qualify as a recipient under this category, a debtor can only be said to be poor if

1. His debts exceed his assets, or

2. His net assets (the difference between his assets and liabilities) is below nisab.

In determining whether a debtor qualifies as *Gaarim*, the basic necessities of life (house, household furniture and fixtures, personal clothing, etc.) must not be taken into account. Hence, for the purpose of Zakat, a debtor will not be obliged to sell his only house in which he resides (to pay off his debts.)

(vi) *Fi-Sabeelillah* (فيسبيل الله) "In the way of Allah"

"*Fi-Sabeelillah*" in its literal sense covers every sincere act (enjoined by shariah) which brings a person closer and nearer to Allah. They therefore cover generally all forms of good deeds and works. If this word is however used in an unqualified sense (as in this verse) they mean specifically Jihad.

Accordingly, the overwhelming majority of jurists have a consensus opinion that this category refers to Jihad and the soldiers (*mujahideen*) who participate therein.

The jurists unanimously maintain that Zakat cannot be spent on projects that would promote the interests of and would be beneficial to the Muslim community; for example, the construction of mosques, seminaries (*madaris*), educational institutions, hospitals, roads, bridges and so on. This is so because the transfer of Zakat from the Zakat payer to a natural person entitled thereto in terms of the eight categories specified by the Qur'an (Tameek) is a condition precedent to the discharge of the Zakat obligation. Moreover, the primary purpose of Zakat, besides the spiritual benefits referred to herein, is to assist and uplift the extremely poor and needy people. This appears clearly from the fact that the poor and the needy have been prescribed as the first class of recipients. This purpose would fail if Zakat money is utilised for purposes other than those laid down in the Qur'an.

In an Islamic state funds would be allocated for such projects from non-Zakat revenues paid into the *batulmal* (public treasury) such as from taxes (*kharaj*) and the booty (*ganimaah*).

(vii) *Ibnus Sabeel* (ابن السبيل) "Traveller"

This category refers to a traveller who, whilst wealthy at his place of residence, is in need during his journey, and is accordingly deemed to be poor at that time. It is permissible to give such traveller Zakat to the extent of his needs. On the other hand, it is not permissible for such traveller to take Zakat in such an amount which exceeds his needs. It is however, preferable for such traveller to borrow funds, if he is able to do so, than to accept Zakat.

6. Purposes of zakat — how can they be achieved?

Following are a few important points in this regard:

(i) *Equitable distribution of wealth*

The economic system of Islam has been founded on the eradication of usury and establishment of Zakat and *ushr* (tenth) system. Wealth circulates equitably from top to bottom through Zakat system while there is concentration of wealth in a few hands in case of a system that promotes interest or usury.

Professor Abdul Hamid Dar writes in this regard:

"In Zakat, Islam has a built-in redistributive mechanism". Islam does not approve the concentration of wealth and suggests various measures for the circulation of wealth and eradication of its concentration so that there is equitable distribution of wealth and income. Moreover, Milton Friedman has suggested that negative tax should be given to those living under the line of poverty. In this way, Zakat is a system of transferring wealth from the rich to the poor. (Islamic Maashiat; P-81)

(ii) *Eradication of inflation through zakat*

Inflation can be eliminated through Zakat because it causes increase in the circulation of wealth hence uproots poverty.

(iii) *Role of zakat in the economic stability*

Eight categories for the distribution of Zakat have been mentioned in the Holy Qur'an. Among those six are directly related to the poor and low-income group. In this way, Zakat transfers wealth from the rich to the poor. Resultantly, the poor spend this money to fulfil their needs. It, thus, rises demand of the things. But there cannot be a wide gap between demand and supply as is the case with interest system. It makes economy robust and stable.

(iv) *Zakat increases investment*

Lack of wealth is the main hindrance in the progress of developing countries. Even the countries with adequate wealth, at times, indulge in hoarding which is a despicable and wrath-inviting act in economic system of Islam.

Allah says in the Holy Qur'an:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
يَوْمَ يُعْطَىٰ عَلَيْهِمْ فِي تَارِجِهِمْ مَقْشُورَةٌ يُؤْتَوْنَ مِنْهَا حَبْأَتَهُمْ وَجُنُوبُهُمْ وَأُخْرَىٰ هَذَا مِمَّا كُنْتُمْ
لَا تَنْفِقُونَ قَدْ فُوتُوا مِمَّا كُنْتُمْ تَكْنِزُونَ (الزوبة: 34-35)

And there are those who hoard gold and silver. And spend it not in the way of Allah: announce unto them a most grievous chastisement. On the Day when it will be heated in the fire of Hell, and with it will be branded their foreheads, their flanks and hoarded for yourselves: taste your, then, the treasure you hoarded.

A great benefit of Zakat is that it eliminates the concentration of wealth because if a person hoards money and does not bring it into circulation, he would have to pay Zakat annually. So fearing that his accumulated wealth would decrease, he brings it into circulation and invests it in some profitable business. In this way he not only contributes to reduction in unemployment, which, in turn, would help reduce poverty and ignorance from the society.

(v) *Zakat increases economic prosperity*

A basic difference between any interest-based economic system and economic system of Islam is that

QUESTION 10

HAJJ (PILGRIMAGE)

- Q. All pillars of Islam have philosophy and purpose behind them. Pin point fact with special reference to Hajj with its individual and collective benefits. (2012)

SYNOPSIS

1. Introduction
2. Conditions for Hajj
3. Essentials of Hajj
4. *Wajibat* (do's) of Hajj
5. *Sunan* in Hajj and other etiquettes of Hajj
6. Forbidden acts during Hajj
7. Blessings of Hajj
8. Innovations introduced by the *Quraish*
9. Grandeur of collectivity in Hajj

ANSWER

1. Introduction

"O Allah, I am present"

This voice has been resounding for centuries and will continue till the end of times. When Hazrat Ibrahim (AS) completed the construction of Kaabah, he was ordered to proclaim Allah's greatness.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ (الحج: 27)

And proclaim the pilgrimage among men. They will come to the house on foot and (mounted) on every camel. Lean (on account of journeys) through deep and distant mountain highways.

Literal meaning of Hajj is "to intend". Hajj is obligatory for every Muslim (man and woman) who is bodily fit and can afford the expenses of travelling for Hajj.

وَلْيَذْكُرِ النَّاسُ حُجَّ الْبَيْتِ مِنْ أَشْطَطِ الْعَيْسِ سُبُلًا (آل عمران: 97)

Pilgrimage thereto is a duty men owe to Allah. Those who can afford the journey; but if any one deny faith, Allah stands not in need of any of His creatures.

2. Conditions for Hajj

Following conditions are necessary for a pilgrim:

1. A pilgrim must be a Muslim, free, responsible, healthy, having proper eyesight, and has a proper amount of money for travelling, staying for Hajj and for returning home.
2. He should have some conveyance or expenditure to be incurred for the said purpose.
3. The travelling route should be safe.
4. If the pilgrim is a woman, she should be accompanied by her husband or any other sensible Mahram man.

3. Essentials of Hajj

Three things are *faraiz* (essentials) of Hajj.

- (i) *Ihram* (pilgrimage shroud)
- (ii) Continuously staying at Arafat from the evening of 9th Zil-Hajj to the morning of 10th Zil-Hajj.
- (iii) Performing *tawaf* (circumambulation) of Kaabah from 10th of Zil-Hajj till the end of the pilgrimage. The latter two are the most important essentials of Hajj and keeping sequence in them is also compulsory. In this way, putting on *Ihram*, staying at Arafat and after that circumambulation around Kaabah are necessary while running between Mount Safa and Mount Murwa is also allowed before that.

4. Wajibat (do's) of Hajj

- (i) Staying at Muzdulfa.
- (ii) Running between Mounts Safa and Marwa.
- (iii) Stoning the Satan i.e. at the pillars (Rami Jamar).
- (iv) The last tawaf (The citizen of Makkah and a woman during her specific days are exempted).
- (v) Shaving of head or trimming hair.
- (vi) Putting on Ihram from Miqat.
- (vii) To stay in Arafat till the sunset.
- (viii) To begin tawaf from Hajar-e-Aswad (The Black Stone).
- (ix) To perform tawaf from right hand side.
- (x) To perform tawaf oneself, if there is not any lawful excuse.
- (xi) To perform tawaf with ablution. (According to one narration ablution is sunnah.)
- (xii) To perform tawaf with clean clothes.
- (xiii) Fully covering the private parts.
- (xiv) To starting 'Sace' i.e. running between Mounts Safa and Marwa from Mount Safa.
- (xv) Running oneself, if there is not any lawful excuse.
- (xvi) To perform two rakat prayer after the completion of seven circles.
- (xvii) To perform the tasks of throwing stones, hair cutting and slaughtering of the sacrificial animals respectively on the day of sacrifice.
- (xviii) To perform tawaf-e-Ziarat on any of the three days of sacrifice.
- (xix) To perform tawaf from outside of the Hatim.
- (xx) To run between Mounts Safa and Marwa after tawaf.

5. Sunan and other etiquettes of Hajj

- To spend money with open hands
- Remain with ablution all the time
- Avoiding idle talk
- Going to Hajj with the permission of one's parents
- To seek permission from the creditor and the ward as well
- To start journey after performing two rakat prayer in a mosque in one's own locality.
- Seek forgiveness from people and request them to prayer
- Giving something in charity before embarking on the Hajj journey
- To repent sincerely on one's own sins
- Paying back the rights of other people that one has snatched
- Seeking forgiveness from one's enemies and please them
- Performing the worships (prayers, fasting, etc.) one has missed and be determined to perform them regularly
- Purifying one's intentions from snobbery and conceit
- Spending lawful wealth to pay for Hajj expenditures because the Hajj performed with unlawful wealth is not accepted by Allah
- To avoid from business during Hajj although it is not prohibited.

6. Forbidden acts during Hajj

- Sexual intercourse
- Not to cut one's hair while in Ihram
- Not to cut nails
- Not to apply perfume
- Not to cover head and face
- Not to put on stitched clothes
- Not to hunt in Haram (the sacred area) and out of Haram
- Not to cut any tree.

7. Blessings or benefits of Hajj

There are following sayings of the Holy Prophet (ﷺ) regarding Hajj.

- (i) Hazrat Abu Huraira (RA) narrates that the Holy Prophet (ﷺ) said: "When a person performs Hajj and does not talk about sex and nor does any sin, he will return purified from sins as if he was born on the very day."
- (ii) Hazrat Abu Haraira (RA) narrates that the Holy Prophet (ﷺ) said: "The period from one umrah to another is redemption of the sins between the two and the reward of Hajj-e-Mabroor is Jannah only."
- (iii) Hazrat Amr bin Al-Aas (RA) narrates: that when Allah endowed his heart with Islam, he went to the Holy Prophet (ﷺ) and requested the Holy Prophet (ﷺ) to extend his hand so that he (Amr) might swear allegiance.
- (iv) Hazrat Aaisha (RA) narrates that she inquired the Holy Prophet (ﷺ):
"O Allah's Prophet jihad is superior in our opinion. Should we not take part in jihad?
The Holy Prophet (ﷺ) said that Hajj-e-Mabroor is superior. Imam Nisai has narrated this Hadith with Sanad-e-Hassan.
- (v) Hazrat Umme-e-Salma (RA) narrates that the Holy Prophet (SAW) said Hajj is Jihad for every weak man. (Sunan-Ibne-Maja)
- (vi) Hazrat Jabir narrates that the Holy Prophet (ﷺ) said that the reward of Hajj-e-Mabroor is paradise only. When he (ﷺ) was asked about Mabroor, he replied, providing food and talking in a very good manner. This Hadith has been narrated by Imam Ahmed.
Hazrat Abd Allah bin Masood (RA) narrates that the Holy Prophet (ﷺ) said, perform Hajj and Umrah because they blot out the sins and poverty as a furnace removes impurities from iron, silver and gold and the reward of Hajj-e-Mabroor is paradise only (Jame Tarmize, Sunan Ibne-Maja)

8. Innovations (bidaat) introduced by Quraish of Makkah in the Manasik-e-Hajj

The Quraish of Makkah would also perform Hajj but they had made their own concocted innovations a part of this important religious duty.

Following are the innovations they introduced in Hajj rituals:

1. The Quraish of Makkah made Kaabah a centre of idolatry. The house of Allah, from where the light of oneness of Allah was to illuminate the whole world, had been defiled by polytheism.
2. Quraish of Makkah considered Kaabah to be their own property. They would allow tawaf only

to the people they wanted and send back the people they did not want.

3. The months of Rajab has been sacred for Umrah whereas Zil-Qa'ad, Zil-Hajj and Muharram have been sacred for Hajj since ever. Arabs did not take part in wars during these months but the Quraish would change the arrangement of three months and would set the sacred months according to their own wishes.
4. The Quraish considered it unlawful to get any benefit from the sacrificial animals. Islam negated this concept and ordained that we can benefit from their milk before their sacrifice.
5. The Quraish declared camel as unlawful for sacrifice. Islam negated this concept and declared it to be lawful.
6. It was their belief regarding sacrifice that Allah relishes the flesh and blood of sacrificial animals. Islam clarified that flesh and blood do not reach Allah rather it is piety behind the act of sacrifice that reaches Allah.
7. The Holy Qur'an negated the doubts concocted by the Jews as well as Quraish. The Jews said that running between Safa and Marwa was not lawful. The Holy Qur'an declared that both Safa and Marwa are among the signs of Allah.
8. People would not enter their houses from their doors on returning from Hajj. The Holy Qur'an snubbed this wrong custom and ordered people to enter their houses from front doors.
9. Quraish had established a concept that they would not go beyond Muzdalfa. Allah ordained them not to stop at Muzdalfa but go forward to Arafat.
10. Quraish would tell stories, recite encomiums, and pride poetry during the days in Mina. Islam negated all these false things. (Talkhees Meezan page 375 to 381)

9. Grandeur of collectivity in Hajj

Sadr-ud-Din Islahi writes in this regard:

Central position

The house of Ka'ba is the shadow of Allah's Arsh and a centre point of His bounties and blessings. It is a mirror from where the light of Allah's blessings is reflected to illuminate the whole universe. It is the point from where the truth originated and spread throughout the world. It is the light of knowledge and wisdom from whose rays have illuminated every part of the earth. It is a rosary in which all the members of this Ummah are strung. They live in different geographical zones and countries, speak different languages, wear different dresses and live in different civilisations but they consider the Kaabah to be their centre. This is the place where the people of all nations and countries, who are enchained by nationalism and chauvinism, enter and become a single entity and get themselves free of all such chains.

QUESTION 11

THE HOLY PROPHET MUHAMMAD (PBUH) AS A ROLE MODEL FOR DIPLOMATS

SYNOPSIS

1. Introduction
2. Universality of Prophethood
3. Diplomacy of Quraish during Jahiliyah
4. Prophet Muhammad's (PBUH) initial diplomatic efforts
 - Appointment of first diplomat of the state of Madina
 - Diplomacy during the Battle of the trench (Ahzab)
 - Diplomacy during Hudaibiyyah truce
 - Appointment of diplomats in various countries
5. Appointment of diplomats in Arabian Peninsula
6. Diplomatic endeavours during the last year of Prophet Muhammad's (PBUH) life
 - Some prominent diplomatic efforts
7. Some prominent diplomatic missions
 - To Hirqal, the Roman Caesar
 - To Khosrow Pervais, Emperor of Persian Empire
 - To Negus, the King of Abyssinia
 - Muqawqis – the Ruler of Egypt
8. Impacts of Prophet's (PBUH) diplomatic endeavours
9. Brief Commentary

Introduction

1. Introduction

A study of history reveals that in order to establish relations among different states and for bilateral agreements, the institution of diplomacy has been used as a principal tool. In matters related to economy or even to war, contacts were established through this institution. Although no regular diplomatic activities were carried out and there were no established offices like embassies or consulates to manage external affairs of a state, yet it has an important role in political realm. Whenever there arose a need for establishing contacts with other nations or states, only those people were sent as emissaries who not only had full understanding of the matter with all its subtleties but were also wise and prudent and blessed with such a great acumen that he could successfully convince the other party of his viewpoint.

2. Universality of Prophethood

The prophethood of all prophets (AS) before Prophet Muhammad (PBUH) was peculiar in the sense that they were sent to a particular nation or tribe and they remained limited only to them. But this is the distinctive honour of the last prophet (PBUH) that he has been sent to all nations and all kinds who inhabit the earth. He was the prophet to the whole humanity and the entire world meaning thereby that his prophethood is general and complete in it. Since, he (PBUH) was ordained to invite the whole humankind to Islam, therefore, the prophet (PBUH) did not keep his message limited or specific. His call for true guidance was for every nation, every race, every tribe and every era, and for all times. Since the beginning of his preaching of Islam, a major chunk of his followers consisted of those who genealogically or racially did not belong to Arabia and they were different from Arabs in terms of colour, language, and nationality. In this regard the names of Hazrat Salman Farsi (RA), Hazrat Sohaib Rumi (RA), Hazrat Bilal Habashi (RA) and Hazrat Adas Nainvi are most conspicuous.

3. Diplomacy of Quraish during Jahiliyyah

When the Aus tribe faced an imminent defeat in the Battle of Bu'ath, they sent a delegation to the Quraish of Makkah. Aus established this diplomatic contact with an aim to enter into an alliance with the Quraish and to get their help and support in the battle against Bani Khazraj.

In city state of Makkah, the duty of conducting diplomacy lied with the Adi family and at the time of Prophet Muhammad's (PBUH) was endowed with prophethood, Hazrat Umar (RA) was in charge of this job. When Prophet Muhammad (PBUH) announced his prophethood, the Quraish of Makkah established diplomatic contact with the Jew scholars. They sent Nasr bin Harith and Aqba bin Moet to Madina in order to meet those scholars to verify the veracity of his claim. When due to unrelenting atrocities of Quraish, Muslims migrated to Abyssinia, the Makkans sent diplomatic missions to Abyssinian King Negus, in order to pressurize him so that he may expel the Muslims from his land or hand them over to the Quraish. This diplomacy was conducted by Amr bin al-Aas and Abdullah bin Rabeaa.

4. Prophet Muhammad's (PBUH) initial diplomatic efforts

Appointment of first diplomat of the state of Madina

The first appointment of a diplomat was made during military or semi-military campaigns. Prophet Muhammad (PBUH) sent Hazrat Muhammad bin Muslama Ausi (RA) in 3AH/625AD, during Ghazwa Banu Nuzair, to the Jews of Banu Nuzair so that they may be informed about the decision that the Holy Prophet (PBUH) was going to make about them.

Diplomacy during the battle of the trench (Ahzab)

Almost two years later, when the State of Madina was sieged by different military groups, three Muslims diplomats namely Hazrat Saad bin Muaz Ausi (RA), Hazrat Saad bin Abada Khizri (RA) and Hazrat Abdullah bin Rawaha (RA) were appointed. They were sent to Banu Quraiza to remind them of the agreements that had concluded with the Islamic state and to stop them from being the part of the invading army.

Diplomacy during Hudaibiyyah truce

Before signing the Treaty of Hudaibiyya, at least three Muslim emissaries were sent to Makkah. Hazrat Usman (RA) was also among them. Several envoys from the Quraish too came to the Holy Prophet (PBUH). After the Treaty, the Holy Prophet (PBUH) many of his Companions (RA) to different part of the Arabian Peninsula as well as various other states.

Appointment of diplomats in various countries

Several narrations reveal that Prophet Muhammad (PBUH) sent the following envoys to different countries in order to spread the message of Islam.

Sr#	Envoy	Sent to
1.	Hazrat Wahi al-Kalbi (RA)	Roman Emperor Hercules
2.	Hazrat Abdullah bin Sehmi (RA)	Persian King Khusrav
3.	Hazrat Amro bin Umayyah Zamri (RA)	Negus, the King of Abyssinia
4.	Hazrat Hatib bin Abi Balta'a (RA)	Muqawqis, the King of Egypt
5.	Hazrat Shuja bin Wahab Asadi (RA)	Syrian King

The political purpose of sending these diplomatic missions was to invite the rulers of neighbouring states to Islam and also to pursue them to be at good terms with the Muslims so that on one hand, the door for universal propagation of Islam may be opened while minimizing the chances of aggression or war, on the other. These missions played a pivotal role in creating goodwill among the rulers of the neighbouring states.

5. Appointment of diplomats in Arabian Peninsula

Besides the abovementioned envoys, Hazrat Aala bin hazrami (RA), Hazrat Amr bin al-Aas (RA) and Hazrat Mohajir bin Makhzoomi (RA) were sent to Bahrain, Oman and Yemen respectively. In the year 6AH/630AD many envoys were sent to various rulers and tribes of the Arabian Peninsula. Some important of them are as follows:

Sr#	Envoy	Sent to
1.	Hazrat Numair (RA)	Tribes in Taif
2.	Hazrat Tibyan (RA)	Tribe Bakr bin Wajel
3.	Hazrat Harith (RA)	Harith bin Omair Ghassani, the King of Basra
4.	Hazrat Ayash (RA)	Humairans
5.	Hazrat Wahi (RA)	The people of Najran
6.	Hazrat Alqama (RA)	Abu Sufyan bin Harb
7.	Hazrat Amro (RA)	Abu Sufyan bin Harb Ummyad

Among these first 5 were completely for political or religious or both purposes while the latter two were sent by the Holy Prophet (PBUH) with some money to be distributed among poor Quraishites.

6. Diplomatic endeavours during the last year of Prophet Muhammad's (PBUH) life

In the last year of Prophet Muhammad's (PBUH) worldly life, sixteen envoys were sent to different parts of the world. The purpose of sending envoys to Non-Muslim rulers or tribes was either to subjugate them to Muslims or enter into alliances with them. Generally, such diplomatic efforts were successful barring that of Musailma Kazzab and the one that was sent to the ruler of Basra. Musailma Kazzab martyred the Muslim emissary Hazrat Habin Zaid (RA) whereas the ruler of Basra, Harith Ghassani, martyred Prophet Muhammad's envoy, Hazrat Harith bin Omair Azdi and resultantly the Muslim army had to launch a military campaign.

A brief description of Prophet's diplomatic endeavours

Some prominent diplomatic efforts

Envoy	Sent to	Sent on	Details
Hazrat Umar bin al-Khattab (RA)	Quraish of Makkah	2AH/624AD	Conveying to the Quraishite army the order to return to Makkah
Hazrat Muhammad bin Mussalima (RA)	Banu Nuzair	Zul Qaada 4AH	Informing the Jewish tribe of Prophet Muhammad's (AS) decision of expulsion
Hazrat Naeem bin Masood (RA)	Ghatfan Quraish/ Qurayza	5AH/April 627AH	For talks with various tribes in Ahzab
Hazrat Saad bin Muaz (RA)	Banu Qurayza	5AH/April 627AH	Reminding the Jewish tribe to honour their agreement with Muslims
Hazrat Saad bin Abada (RA)	Banu Qurayza	5AH/April 627AH	Reminding the Jewish tribe to honour their agreement with Muslims
Hazrat Abdullah bin Rawaha (RA)	Banu Qurayza	5AH/April 627AH	Reminding the Jewish tribe to honour their agreement with Muslims
Hazrat Kharash bin Umayyah (RA)	Quraish of Makkah	Zul Qaada 6AH/ March 628AD	For seeking permission for Muslims to enter Makkah
Hazrat Usman bin Affan (RA)	Quraish of Makkah	Zul Qaada 6AH/ March 628AD	For seeking permission for Muslims to enter Makkah
Hazrat Ali bin Abi Talib (RA)	Quraish of Makkah	Zul Qaada 6AH/ March 628AD	To conclude the Hudaibiyya Treaty
Hazrat Wahi al-Kalbi (RA)	Hercules, the Roman Emperor	Muharram 7AH/ May-June 628AD	Inviting them to Islam, Conciliation, Friendship

7. Some prominent diplomatic missions

After the Hudaibiyya Truce and elimination of all resistance in the internal areas of Arabia, one major problem was of those areas that had not yet come under the Islamic State led by the Holy Prophet (PBUH).

The second issue was that how the message of Islam should be spread to the world outside Arabia so that they may also be brought under the rule of Allah as this was the core element of Prophet Muhammad's prophethood. So, in 7AH, the Holy Prophet (PBUH) sent six special messengers to the kings and rulers of different states in a single day. More letters were sent also to different prominent Arabs and second-tier of the ruling class. The sending of invitational and preaching messages continued till the end of 10AH. While writing letters to heads of states, the Holy Prophet (PBUH) observed such diplomatic norms and protocols that they are an integral part of diplomacy even today. An envoy sent to some area or region had to have command over the language of that place so that he may not face any problem in the discharge of his duties. Here we present a brief analysis of Prophet Muhammad's (PBUH) different letters sent to heads of different states:

i. To Hirqal, the Roman Caesar

Among the rulers to whom the envoys went with Prophet Muhammad's letters, the most prominent and most important was Caesar. Hazrat Wahi al-Kalbi (RA) was sent to him. This was done at a time when Rome had gotten victory against the second superpower of that time. So, in can be said that Rome was the most powerful and the strongest state of that time. The Holy Prophet so addressed to the Caesar:

In the name of Allah, the Beneficent, the Merciful.

This letter is from Muhammad the slave of Allah and his Apostle to Heraclius, the ruler of the Byzantines.

Peace be upon him who follows the right path. Furthermore, I invite you to Islam and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam, you will be committing a sin by misguiding your subjects. And I recite to you Allah's statement:

"O People of the Scriptures! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah)."

ii. To Khosrow Pervaiz, Emperor of Persian Empire

At that time, Persia was also a big power and a large part of the world was under Khosrow's rule. The Holy Prophet (PBUH) sent Hazrat Abdullah bin Huzaiifah (RA) as his messenger to the Persian king. In this letter, the Holy Prophet (PBUH) wrote:

"In the Name of Allah, the Most Beneficent, the Most Merciful.

From Muhammad (PBUH), the Messenger of Allah to Khosrow, King of Persia.

Peace be upon him who follows true guidance, believes in Allah and His Messenger and testifies that there is no God but Allah. Alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion of Allah. I am the Messenger of Allah sent to all people in order that I may infuse fear of Allah in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security, otherwise, you will be responsible for all the sins of the Magians."

iii. To Negus, the King of Abyssinia

Amr bin Umayyah dispatched the letter of the Holy Prophet (PBUH) to the King of Abyssinia, Negus, who was already impressed by Muslims after Hazrat Jaffar bin Tayyar's (RA) speech in his court.

Now, Hazrat Amir brought to him the message of the Holy Prophet and had made very impressive and comprehensive talk with the King. Negus read the Prophet's letter with great reverence and respect and also sent a reply in which he announced to embrace Islam and pledged his allegiance to the Prophet (PBUH). The text of this letter is as follows:

In the Name of Allah, the Most Beneficent, the Most Merciful.

"This letter is sent from Muhammad (PBUH), the Prophet of Allah, to Negus Al-Ashama, the King of Abyssinia.

Peace be upon him who follows true guidance.

Salutations, I entertain Allah's praise, there is no God but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of Allah and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. Allah created him from His spirit and His breathing as He created Adam by His Hand. I call you to Allah Alone with no associate and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of Allah. I invite you and your men to Allah, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance."

iv. Muqawqis – the Ruler of Egypt

To Muqawqis, the vicegerent of Egypt and Alexandria, Hazrat Hatib bin Abi Balta'a (PBUH) was sent with the letter of the holy Prophet (PBUH). Egypt and Alexandria made a semi-autonomous part of the Eastern Roman Empire. Prophet Muhammad's (PBUH) letter to Muqawqis was as follows:

In the Name of Allah, the Most Beneficent, the Most Merciful.

From Muhammad (PBUH), the slave of Allah and His Messenger to Muqawqas, vicegerent of Egypt.

Peace be upon him who follows true guidance. Thereafter, I invite you to accept Islam. Therefore, if you want security, accept Islam. If you accept Islam, Allah, the Sublime, shall reward you doubly. But if you refuse to do so, you will bear the burden of the transgression of all the Copts.

"Say [O Muhammad (PBUH)]: 'O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'Bear witness that we are Muslims.'"

8. Impacts of Prophet's (PBUH) diplomatic endeavours

Whatever had been the impacts of these letters to the rulers and the kings, one thing is indubitably true that these writings had deep impact on world politics. The diplomatic strategy of the Holy Prophet (PBUH) was undoubtedly highly successful. For example, the rulers of Oman, Bahrain and Yemen entered the folds of Islam after these diplomatic endeavours. These regions, due to their fertility and material wealth, had possessed a distinctive position among all Arab states. Moreover, Arab tribes which were involved in wars with the Holy Prophet (PBUH) got their supplies of food and arms from these regions. The Prophet (PBUH) knew that as long as the tribes warring against him will get supplies from these areas,

the wars will continue. So, the coming of these states under the subjugation of Islamic state was a phenomenal success of the Holy Prophet (PBUH). The boundaries of Islamic state were expanded peacefully to as far as Oman, Bahrain and Yemen.

9. Brief commentary

While the Holy Prophet (PBUH) sent, through his emissary Hazrat Wahi al-Kalbi, his letter to the Caesar of Rome, he (PBUH) sent letters also to the rulers of the allied regions of the Roman Empire and also to those who were under its rule. Among them Negus of Abyssinia, Muqawqis of Alexandria, Harith bin Abi Shmr al-Ghassani of Damascus, Hameela bin al-Aim of Syria and the chiefs of tribes like Lakhm, Kalb, Daryun, Bali, etc., are the most prominent. In this way the Holy Prophet (PBUH) targeted the entire Roman Empire in his endeavours to call people toward Islam. On the other hand, the Prophet (PBUH) also addressed the rulers and chiefs of Persian Empire and all its periphery areas. In this context, the letters to Persian King Kisra, Khosrow Pervaiz, Yamama's Houza bin Ali, ruler of Bahrain and chiefs of tribes like Bani Bakr bin Wail warrant special mention.

QUESTION 12

THE HOLY PROPHET MUHAMMAD (PBUH) AS A ROLE MODEL FOR INDIVIDUAL

SYNOPSIS

1. Introduction
2. Prophet's (PBUH) example for the philanthropists
 - Prophet's (PBUH) philanthropy before proclamation of prophethood
 - Prophet's (PBUH) philanthropy after proclamation of prophethood
 - Prophet's (PBUH) example and universal movement of humanitarianism
3. Prophet's (PBUH) example as to knowledge and morals
4. Environmental cleanliness and Prophet's (PBUH) example
 - Recognition of nature's bounties
 - Not disturbing the universe's balance and harmony
 - Model for an individual in terms of cleanliness
5. Prophet's (PBUH) example for urban planning and peace
6. Importance and meaningfulness of Prophet's (PBUH) example for a citizen
7. Prophet's (PBUH) example for a husband
 - Equal treatment to all wives (RA)
 - Solacing the wives (RA)
 - Instructions by the Prophet's (PBUH) to his wives (RA)
 - Orders to preach Islam
 - Prophet's (PBUH) wives (RA) and Preaching
 - Physical and spiritual Nurturing of the wives (RA)
8. A father
9. A preacher
10. A spiritualist
11. Conclusion

ANSWER

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَءُوفٌ رَحِيمٌ (التوبة: 128)

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

1. Introduction

A prophet is Allah's messenger. He addresses the humans and lives among them and leads a full social and family life, individually and collectively. He takes part in righteous and pious deeds. He shares grieves and sorrows of others and solves their problems. He consoles others, guides and trains them and paves way for their bodily and spiritual purification. On one side, his bond with his Master i.e. Allah Almighty, is strong and unassailable while that with the fellow humans is perfect, on the other. These are the fundamental aspects of the Prophethood. That's the reason that when the pagans questioned that why God did not send an angel as a prophet instead of man, Allah Almighty answered in these words:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا

رَسُولًا (ہی اسرائیل: 95)

Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

This means that only a human can amply understand and the psychology, demeanour, problems, needs and pains and sufferings and resolve and mitigate them thereupon. So, it was more rational to send humans as prophets instead of the angels. The Holy Prophet (PBUH) took such a keen interest in solving the problems faced by the humans that the Holy Quran has called him as the "mercy for all the worlds". Allah Almighty has introduced the Holy Prophet (PBUH) in the following words:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَءُوفٌ رَحِيمٌ (التوبة: 128)

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

2. Prophet's (PBUH) example for the philanthropists

The life of the Holy Prophet (PBUH) is the most superlative example to follow for each and every individual. Those people who work for the welfare of the fellow humans i.e. philanthropists, at any level are always very important for humanity. These are the people which deserve to be presented with the examples from the life of the Holy Prophet (PBUH) before any other.

(a) Prophet's (PBUH) philanthropy before proclamation of prophethood

The Holy Prophet (PBUH) was famous for his love for humanity and his vigour to serve it even before the pronouncement of his prophethood. These coveted traits helped him a lot to fulfil the

تَعْلَا! وَاللّٰهُ لَا يُخْزِيكَ اِنَّهُ اَبَدًا اِنَّكَ لَتَتِمُّلُ الرِّجْمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعْزِئُ عَلَى نَوَائِبِ الْحَقِّ.

(b) Prophet's (PBUH) philanthropy after proclamation of prophethood

لَيْسَ الْبِرَّ أَنْ تُوَلُّوهُ كُمُ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوَى الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّالِفِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُؤْمِنُ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبُيُوتِ وَالصَّالِحِينَ فِي الْمَنَاسِكِ وَالْبَائِسِ الْبَائِسِ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (البقرة: 177)

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أَطْعِمُوا الْجَائِعَ وَعَوِّدُوا الْمَرِيضَ وَفُكُّوا الْعَانِي

فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكْ رَقَبَةً ۚ أَوْ اطَّعِمْ فِي يَوْمٍ مِّنْ
مَّسْعِفَةٍ ۚ يَّيْمِيْنًا ذَا مَقْرَبَةٍ ۚ أَوْ مَسْكِيْنًا ذَا مَقْرَبَةٍ ۚ (البلد: 11-16)

وَالْعَلِيمَ وَمَا يَنْظُرُونَ ○ مَا آتَتْ بِغَنَمِكَ إِنَّكَ بِمِعْنَاهُ غَنِيٌّ ○ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ
مُتَنُونٍ ○ وَالَّذِي لَعَلَّ خُلُقَهُ عَظِيمٌ ○ (البلد: 1-4)

The Holy Prophet (ﷺ) has the greatest of moral characters. As we all know that pen is a tool to communicate and it can be – rather is – used for spreading virtue as well as vice. If the holder of the pen is wanton and does not care for principles of morality, then the pen in his hand is no less than a sword or a knife. But, if he follows those principles, then it is no less sacred than the light of guidance. It is because of

these high moral principles that pen has been used to swear by Allah and the Holy Prophet (PBUH) has been epitomized as the preacher and holder of high morality.

The verse "And indeed, you are of a great moral character is a great evidence to this fact. The practical example set by the Holy Prophet (PBUH) in the realm of knowledge and morality will remain an abiding source of light and guidance for humans for all the times to come.

4. Environmental cleanliness and Prophet's (PBUH) example

Just imagine the world of 1400 years ago when there were neither any motor vehicles nor did there exist mighty factories; when neither the forests were vanishing from the face of the earth nor were the rivers spewing poison and the environmental pollution was also not pervasive as it is today. Even at that time, the Holy Prophet (PBUH) advised to keep environment clean of all sorts of contaminations and pollutions. He (PBUH) ensured the environmental cleanliness through three-pronged strategy of principled teachings, effective teachings and practical measures. This universe is a sublime gift of the Creator to the humans and all of its living and non-living inhabitants are no less than a blessing for them. The Holy Prophet (PBUH) advised people to preserve the beauties and spruceness of the universe and enlightened them to exert all their efforts to protect and foster it. He advised people to use these gifts of the nature with extreme prudence so that men not only relish its salubrity but also be solacing to other creatures and thank the Almighty for all His blessings. Allah says:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ (البقرة: 6)

It is the most pressing need of today that we must take guidance from Prophet's (PBUH) Seerah and keep our surroundings and the environment clean and pure.

i. Recognition of nature's bounties

While terming the heaven and the earth, seas, mountains, animals, plants, birds, forests, gardens, vales, and abodes Allah's perfect creation, the Holy Prophet (PBUH) taught people to ponder over their creation, comprehending the Divine wisdom behind them and fulfil what this wisdom demands. He (PBUH) conveyed Allah's message to the humans through the following verse of the Holy Quran:

إِنَّا فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ وَالْغُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يُنْفَعُ النَّاسَ وَمَا أُنْزِلَ إِلَيْكَ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيِرْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَيْنَ
فِيهَا مِنْ كُلِّ ذَاتٍ حَيَاةٍ وَتَضْرِبُ الْوَجْهَ الْوَجْهَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيِبٍ
لِقَوْمٍ يَعْقِلُونَ (البقرة: 164)

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

In this regard it is pertinent to say that for an individual protecting the bounties of Allah is inevitable and for this he has the most supreme example in form of the Prophet's Seerah by following which we can maintain the universe beautifully balanced.

ii. Not disturbing the universe's balance and harmony

The nature has maintained equilibrium, balance and moderation in the universe and it demands that exhibit this balance and propriety in their actions and do not transgress within the balance it has maintained in all the creations. Realizing the wisdom behind maintaining this balance, make it a part of its activities, use it for his own benefit, utilize it, maintaining this balance and not creating any disturbance in it are not only a need of the humans but a responsibility as well. The Holy Prophet (PBUH) preached the humans that:

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ○ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ○ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ
الْمِيزَانَ ○ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ○ وَأَوْقِنُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ○
وَالْأَرْضَ وَضَعَهَا لِلْأَنْحَاءِ ○ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ○ وَالْحَبُّ ذُو الْعَصْفِ
وَالرَّيْحَانُ ○ فَبِأَيِّ آدَاءٍ رَبِّكُمْ كُفَرْتُمْ ○ (الرحمن: 5-13)

The sun and the moon [move] by precise calculation. And the stars and trees prostrate. And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance. And the earth He laid [out] for the creatures. Therein is fruit and palm trees having sheaths [of dates]. And grain having husks and scented plants. So which of the favours of your Lord would you deny?

People have clearly been ordained to avoid harming the environment: Allah says in the Holy Quran:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا (الاعراف: 56)

And cause not corruption upon the earth after its reformation.

'Corruption' and 'Reformation' are two very important and meaningful terms used by the Holy Quran. Reformation here means order, management and balance or two keep everything at its natural place. And, corruption includes the vices of disturbance, chaos and meddling which means that Allah has created everything on this earth with a sublime order and have kept everything in an array with moderation and humans are warned against adulterating this system with their wantonness and bad conduct. They are advised to refrain from creating any disturbance in it and to make its use not as per their own whims but also as per the natural laws. This environmental equilibrium is in own benefit of the humans and if they would try to transgress with it, only they will have to pay the price and only they will be responsible for its injurious effects. Allah says in the Holy Quran:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ (الروم: 41)

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

iii. Model for an individual in terms of cleanliness

With regard to safeguarding the environment, fundamental ordinance is that the humans should abstain from spreading filth or dirt especially at the public places. The Holy Prophet (PBUH) has strictly prohibited Muslims from making filth under a shaded tree, on the way and in the mosque. Hazrat Abu Hurairah narrates that the Holy Prophet (PBUH) said, "Avoid doing two things which invite curse." The Companions (RA) enquired, "O Prophet (PBUH) of Allah! What are those two things?" The Holy Prophet (PBUH) said, "Spreading filth on the way and under defecating under a shaded tree."

In the Holy Prophet's (PBUH) era, Masjid-e-Nabavi was the most embodiment of what truly a public place is, so he (PBUH) prohibited people from spitting there.

5. Prophet's (PBUH) example for urban planning and peace

When the Holy Prophet (PBUH) started inviting people to Islam at Makkah, he (PBUH) had to face extreme opposition and mistreatment. When preaching Islam at Makkah became extremely difficult, his (PBUH) Companions (RA) first migrated to Abyssinia and then to Medina. Before migrating to Medina, the Holy Prophet (PBUH) prayed to Allah in the following words:

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدِّقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدِّقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا

تَصِيْرًا (بني اسرائيل: 80)

And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

When the Holy Prophet (PBUH), migrated to Medina, total population of the city was nearly 10000 people among whom Muslims were only 500. Upon reaching Medina, the Holy Prophet (PBUH) was welcomed and greeted by the Muslims who had migrated from Makkah and the prominent Medinaites were being persistently threatened by the Quraish of Makkah. The Holy Prophet (PBUH) intended to make Medina a centre of Islam or the capital of the Muslim territory but numerous problems arose and the Holy Prophet (PBUH) solved all those with the planning based on his supremest courage, wisdom and farsightedness. He (PBUH) arranged for the preaching of Islam and established a Muslim state and by this he (PBUH) presented an example to be followed by the humans for all the times to come. While planning for the Muslim state, the Holy Prophet (PBUH) kept in view the following factors.

- Settle Muslim migrants in Medina
- Making Medina Dar-ul-Islam (House of Islam) by character-building of Muslim population
- Create peace and harmony among the Muslims of Medina and make the populaces of vicinity participate in it
- Safeguard Medina from nay foreign aggression
- Make Medina a city state and a model city

6. Importance and meaningfulness of Prophet's (PBUH) example for a citizen

In the circumstances we experience in the modern world no one would even imagine that the Holy Prophet (PBUH), who was simultaneously the ruler, the chief judge, the leader and religious guide, could have meted out an equal treatment to all the citizens of the state. It is especially important because we often see that as soon as a person gets even some slightly significant position or post, he starts considering himself extraordinary and somebody out of this world and hates to be among the common people, let alone treating others with love and care. He doesn't want to even talk to the poor people. But, the demeanour of the Holy Prophet (PBUH) was exactly opposite to it. He (PBUH) used to do all his work at proper timing; when it was time for court, he dispensed justice to people, when there was time to preach and counsel

people he (PBUH) spent his time in that, in the times of war he (PBUH) would act as the supreme commander of the forces, when it were the time to pray, he (PBUH) would lead the prayer congregation, but when he was among common Muslims, he would work to safeguard their rights, meet people in the locality, enquire after the widows and the orphans, ask neighbours about their needs and requirements, visit the sick and ill people and if there were any funeral prayer, he (PBUH) would himself participate in that. That's why Maulana Hali had said:

وہ نبیوں میں رحمتِ نقیب پانے والا
مرادیں غریبوں کی بر لائے والا
مصیبت میں غیروں کے کام آنے والا
وہ اپنے پرانے کا غم کھانے والا
فقیروں کا بچا، ضعیفوں کا ماوی
قیسوں کا دال، غلاموں کا مولی

As a citizen of the state, the Holy Prophet treated every fellow citizen equally and he maintained good relation even with the Jews and he often had financial transactions with them. The Holy Prophet (PBUH) even borrowed money from the Jews and when the Holy Prophet (PBUH) left this world for the eternal abode, his armour was pledged with a Jew.

- A Jew boy used to remain at the service of the Holy Prophet (PBUH) and He loved the Prophet (PBUH) very much. Once he fell ill and the Holy Prophet (PBUH) went to his house to enquire after him. He sat beside his bed and consoled him and talked to his parents for a considerable time.
- Once the Prophet (PBUH) borrowed money from a Jew. He started demanding his money even before the promised time. He started repetitively demanding his money and even he got hold of the Prophet's chador and began rebuking him. The Holy Prophet (PBUH) said there were still three days left in the promised time. In the meantime, Hazrat Umar (RA) reached there. Upon seeing the situation, he (RA) started beating the Jew for his act. The Holy Prophet (PBUH) not only stopped him but also said:

"Umar, you weren't right in beating him. You should have told him that there is still time in maturing of the promise and me that I should arrange for his money at the earliest."

When that Jew saw this character and morality of the prophet he immediately accepted Islam. This incident is just one example to show how cordial were the relations of The Holy Prophet (PBUH) with his fellow citizens.

As per the practice rampant in today's world, he would have awarded a strict punishment to that Jew, even asking Hazrat Umar (RA) to do so would have been sufficient. But, he never did that.

7. Prophet's (PBUH) Example for a husband

For a husband, the Holy Prophet (PBUH) always told that he should be pleasurable to his wife, and he should understand her deportment, respect her feelings and be aware of the way to solace her. Despite his busy routine and heavy responsibilities, the Holy Prophet (PBUH) used to visit the house of every wife daily after Asr prayer. He (PBUH) asked them about their needs and after Maghrib prayer, held brief conversation with each of them. At night, he (PBUH) stayed at the house of a wife turn by turn. Every wife (RA) of the Prophet (PBUH) lived in a separate house although they were adjacent to each other. All the

houses were small and had a limited furniture and fixtures; and there was nothing called luxury.

i. Equal treatment to all wives (RA)

After the Conquest of Makkah, the Holy Prophet (PBUH) fixed 80 wasq (nearly 130 kilogram) of dates and 20 wasq of barley annually for every wife. And each wife had a milking cow (female camel). But, the generosity of the Holy Prophet (PBUH) had such a profound impact on them that they rarely kept anything with themselves rather they used to distribute everything in excess to their immediate needs among the poor and the orphans. In all matters like food and clothing, abode and maintenance, and spending time, the Holy Prophet (PBUH) used to treat all his wives (RA) with such equality that the world history cannot produce any other such example. He used to stay at night with all wives turn by turn whoever in case of accompanying the Prophet (PBUH) during journeys, a draw was held among wives and the winner of that would go with him. In this way, no wife ever objected.

ii. Solacing the wives (RA)

The Holy Prophet (PBUH) used to pronounce Assalam-o-Alaikum (Peace be upon you) when he entered his house but when it was night he would greet in such a low tone that if the wife were awake, she would hear and if not her sleep would not get disturbed. This lovable treatment was for all wives without any discrimination. The Prophet (PBUH) used to show great care in pleasing his (PBUH) wives; he would help them in household chores, would instruct them in a genteel manner instead of showing anger, would stand by them in every grief and happiness and would show delight in the happiness of the wives (RA).

iii. Instructions by the Prophet's (PBUH) to his wives (RA)

The Holy Prophet (PBUH) had great care for the refinement of morals. At home, he (PBUH) would tell all wives that they are not like ordinary Muslim women because being after marrying the Prophet (PBUH) they had assumed a respectable and superior position. That superior position had its own demands and they had to adapt to assimilate to those. Just like the Prophet (PBUH) is the spiritual father of all the believers, His wives (RA) were also the mothers of all believers. And, that they had to become a role model for the Muslims. He (PBUH) used to tell them that if you commit a mistake you will be awarded double punishment because people will get influenced even by your wrong.

iv. Orders to preach Islam

Preaching of Islam was included among the duties of the wives of the Holy Prophet (PBUH). He had advised them to teach Allah's commandments to Muslim women, disseminate the message of Oneness of Allah and Prophet's (PBUH) sunnah to every home. They were assigned the task of listening to the queries of the Muslim women and then get them answered from the Prophet (PBUH) and explain them back. They were also ordained to guide women on religious issues, convey to the Muslims all of prophet's (PBUH) sayings and actions performed within the confines of the house and guide the followers of Islam in case of any issue they may face in the light of Islam.

v. Prophet's (PBUH) wives (RA) and preaching

The wives of the Holy Prophet (PBUH) did exactly the same and disseminated the message of Islam to the best of their capabilities. They taught Islam to the women of their caste and tribe, reformed the traditions and rituals and fully assisted the Holy Prophet (PBUH) in his endeavours to spread Islam.

vi. Physical and spiritual nurturing of the wives (RA)

The Holy Prophet (PBUH) did not teach his wives only on domestic chores or preaching of Islam rather he would also make them learn things that would arouse power and courage in them so that they may make a good use of them whenever needed and do not remain limited to the four walls of the house but be aware of the acts of bravery of Muslims so that they make their sons true mujahids of Islam. In this regard,

we see a pertinent example when the Holy Prophet showed to Hazrat Ayesha (RA) the warfare tactic of the negroes which was conducted in Masjid-e-Nabavi for the purpose of military training of the Companions (RA). Hazrat Ayesha (RA) was watching all that standing behind the Holy Prophet (PBUH): She (RA) was doing so to create in herself courage and spirit. Then, at another instance the Holy Prophet (PBUH) ran a race with her (RA). In the beginning, the Prophet (PBUH) intentionally did not run fast and Hazrat Ayesha took the lead which was encouraging for her spirits. Later in a second race, when the Holy Prophet (PBUH) got the lead and Hazrat Ayesha (RA) remained behind him (PBUH), he smilingly said, "This was the return match of the first race."

Praise be to Allah! What an affability it is! The Prophet (PBUH) is solacing his wives (RA). He (PBUH) plays with them, cares for their health and advises them to be courageous and spirited. Just imagine that when a husband would treat his wife with such exemplary love and would care for her physical as well spiritual nature, could there be any space for resentment or bitterness between them? If we want to make our house a true cradle of peace and love, then we have to take time out of our busy routine and care for our wives. Wife should be treated not as a servant but as a true life partner. The rights of wives should be given to them and that's the seerah and practice of the Holy Prophet (PBUH).

Hazrat Ans (RA) narrates that he saw Hazrat Ayesha (RA) and Hazrat Ummu Salmah (RA) carried water-skins on their shoulders and provided water to the wounded soldiers. When a skin got emptied, they would refill it and would pour drops of water into the mouths of the wounded. Do you know who these women were? These were the most revered women who remained confined to their homes and who had complete realization of the philosophy of veil and that of national service and they had got knowledge of it from Islam.

8. A Father

The Holy Prophet (PBUH) had three sons and four daughters. A brief description of their lives is as under:

i. Prophet's (PBUH) progeny and their lives

- a. Hazrat Qasim (RA) was the first offspring of the Holy Prophet (PBUH) who was born to Hazrat Khadija (RA). It was on his name that the Holy Prophet (PBUH) adopted the Kuya or attributive name Abul Qasim. When he passed away, he was in the stage of learning to walk.
- b. Hazrat Abdullah (RA), who was also titled were 'Tayyab' and 'Tahir', born in Makkah after the proclamation of the prophethood by Prophet Muhammad (PBUH). It was on his death that the Qur'ish called that no son of prophet Muhammad (PBUH) has survived and no one will remember his name. Surah Al-Kauthar was revealed as a snub to those saying so.
- c. Hazrat Ibrahim (RA). He was born to Hazrat Maria al-Qibtiyya. Abu Rafay who informed the Prophet (PBUH) about Hazrat Ibrahim's birth was given a slave as a gift and the Ummay Barda the woman breastfed the child was given an oasis. From this it can be assessed that how glad was the Prophet (PBUH) on the birth of this beloved son. Hazrat Ibrahim (RA) also passed away at the age of two years.
- d. Hazrat Zainab (RA) was the eldest daughter of the Holy Prophet (PBUH). She was born after Hazrat Qasim. Hazrat Zainab (RA) along with her mother embraced Islam at an early age. She was married to Hazrat Abul Aas (RA). While she was on the migration journey, a person named Hibar shot an arrow on her by which her pregnancy was aborted. She succumbed to the injuries. On her death, the Holy Prophet (PBUH) had said:

"She is the best among my daughters as she suffered hardship because of me."

She had a son named Ali and a daughter named Imama whom Hazrat Ali (RA) later married by acting upon the will of Hazrat Fatima (RA).

- e. Hazrat Ruqaiyyah (RA) was the second daughter of the Holy Prophet (PBUH). At her birth, the age of the Holy Prophet (PBUH) was 32 years. Her nikah with Hazrat Usman (RA) was held in Makkah and it was said about the couple that "the best couple ever seen is of Hazrat Ruqaiyyah (RA) and Hazrat Usman (RA). She contracted smallpox in 2 AH and died of this disease.
- f. Hazrat Ummay Kulsum (RA) was the third daughter of the Holy Prophet (PBUH). She married Hazrat Usman (RA) after the demise of Hazrat Ruqaiyyah. Before giving her in marriage to Hazrat Usman (RA), the Holy Prophet (PBUH) called him and told: "Angel Gabriel (AS) says that Allah has ordained me to marry my daughter to you."
- g. Hazrat Usman (RA) was given the title of Dhun-Nurayn because two of the Holy Prophet's (PBUH) daughters had been married to him.
- g. Hazrat Syeda Fatima az-Zahra (RA) was the youngest of the Holy Prophet's (PBUH) daughters. She was born in 2nd year of prophethood when the age of the Holy Prophet (PBUH) was 41 years. She was the most beloved of the Holy Prophet's (PBUH) daughters and she was titled "Mistress of all the women of the world in the paradise" and she was given the good tiding of paradise in life. She was married to Hazrat Ali (RA) and the couple had two sons; Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA), and two daughters Hazrat Ummay Kulsum (RA) and Hazrat Zainab (RA).

ii. Upbringing and education of children

Apparently it seems true that how much one love parents have with their kids, they should care for their upbringing as well. But, we often see that the kids who get lots of love of their parents, usually turn out to be ignorant and dumb. It happens because out of their love, they remain unable to pay due attention toward their education. The ultimate result of this is the destruction of kids' morals. But, the Holy Prophet (PBUH) starts the process of training the child right after his birth and imparts to him education in such a gradual manner that when he comes of age, he becomes as wise as his elders and, he talks with such precision and accuracy that even the scholars get astonished. Although there were no formal schooling institutions during Holy Prophet's (PBUH) time, yet he (PBUH) would impart to the child the knowledge of Oneness of Allah and prophet's (PBUH) seerah, of wisdom (which the modern world knows as logic, philosophy and science and technology), history, economics, morality and numerous other branches of knowledge. When a child was born, Azan and Takbeer (the call for prayer) would be pronounced in his ear. This was the first lesson of Allah's Oneness which was engraved on his mind. Later such things were talked about in front of him that would have profound effect on his heart. He would be stopped from vices – even by force – and encouraged to participate in good deeds. The ultimate result of this strategy was that the child would be wise and sensible at an early age.

iii. Education and training of Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA)

Once, when Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA) were kids, both had an argument. They went to their mother (RA). Both of them blamed each other of beating. She (RA) while looking at their innocent faces said:

"I don't know who has beaten home; both of you are guilty as you have violated Allah's ordainment which says that don't spread mischief on earth."

They immediately forgot about their contention and sought forgiveness from Allah Almighty. Historians wrote that after this incident there was never an argument or fight between both the princes.

iv. Genteel children

Once Hazrat Imam Hassan (RA) was sitting by the Holy Prophet (PBUH) that some dates of Sadaqa (charity) were brought from the Baitul Mal. Young Imam Hassan (RA) rose and picked up one date and put it in his mouth. When the Holy Prophet (PBUH) saw this, he (PBUH) immediately put a finger in his mouth to bring out the date. He (PBUH) said to the child, "Don't you know that our family doesn't consume charity?"

After that day, Hazrat Imam Hassan (RA), even unknowingly, never did so and he (RA) ate only what the Holy Prophet (PBUH) would give to him.

v. Civilized progeny

As regards the respect of elders, the Holy Prophet (PBUH) educated kids in such a way that the world history is unable to produce any such example. Once, Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA) were playing that an old Arab came to the mosque and started performing wudu (ablution). He was a new Muslim and didn't know the right method of ablution. When the prices of the Holy Prophet (PBUH) saw that he was not doing it the right way, then instead of ridiculing him, both sat by him and one said to the other:

"O brother, I am performing ablution. Please tell me if I make a mistake."

The one who was performing ablution, knowingly committed the mistake that the old Arab was making. The other brother stopped him and said, "No, do it this way as the Holy Prophet (PBUH) would do it so."

Hence the old man rectified his mistake and even didn't feel that kids were teaching him. If they had told him directly, the old man would have thought it disrespectful.

9. A Preacher

No doubt, the Holy Prophet (PBUH) was a husband, a father, an imam (leader) and a ruler but all these positions were subservient to his stature as a preacher. He (PBUH) was a husband only to present the mos: supreme example of a husband to the world; he was a ruler or a leader for he (PBUH) was to show the only right way of leadership and governance. Allah Almighty had chosen him as his messenger and prophet, that's why he was the most perfect preacher for all walks and fields of life. His method of worshipping Allah Almighty was a preaching, his leadership was a preaching. He (PBUH) was a perfect embodiment and epitome of preaching.

i. Prophet's last Hajj sermon

The Holy Prophet (PBUH) himself elaborated his position as an embodiment of preaching that we are unable to say anything on it. When he (PBUH) completed his last sermon before a gathering of one hundred forty thousand Muslims, then he asked the audience:

"O people, when you will be asked about me on the Day of Judgement, what will you answer?"

At this, what people replied sufficiently elaborates the stature of the Holy Prophet (PBUH). All of them said with one voice.

"We testify that you (PBUH) have performed your duty and preached us as is the right of preaching."

Upon this the Holy Prophet (PBUH) raised his index finger toward the skies and pronounced:

"O Allah, hear it, O Allah be witness to it, O Allah see it" that how all these people are elaborately confirming that I have performed my duty as was the right of it.

This incident is sufficient to prove that the real and true responsibility and duty of the Holy Prophet (PBUH) was that of a preacher and all other positions were subservient to it.

10. For a spiritualist

Such was the Holy Prophet's (PBUH) piety, righteousness, contentment and cognizance of Allah that whatever was his condition, there was never a change in it. It has been narrated in various Ahadith that the Holy Prophet (PBUH) used to pray to Allah:

1. O God, keep me hungry for one day so that I may pray before you and beseech your blessings and after satiating my hunger, praise you and glorify you.
2. Hazrat Ayesha (RA) reports that the Holy Prophet (PBUH) never ate to satisfaction and never complained if he had to stay hungry.
3. Hazrat Ayesha (RA) reports that the Holy Prophet (PBUH) often had to starve. Sometimes it happened that he would remain awoken whole night because of hunger. And, the very next day, he would observe fast as well. I even used to weep on seeing his starvation and I often said:

"Please, do eat something that could keep your physical strength intact."

But, the Holy Prophet usually replied me by saying, "O Ayesha, what I have to do with the worldly things. Prophets before me remained patient even on more difficult conditions. They trod on this path and Allah Almighty blessed them. Now, if I like abundance in my house, I feel that I will remain behind in this quality."

11. Conclusion

All the prophets (AS) were role models for their respective nations and following them was incumbent upon their nations. But, the prophethood of Prophet Muhammad (PBUH) is universal and following him is obligatory on every nation. So, Allah Almighty has made him the perfect man in every respect and people have been ordained to follow every aspect of his life.

He is the perfect example to be followed in every aspect of life. It has been said in the Holy Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ

كَثِيرًا (الاحزاب: 21)

Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

Is it not surprising that the unlettered and uncultured, rude and savage Bedouins, worshippers of idols and fetich, were turned into wise and polite, cultured and sagacious people by one of them, who was as unlettered as any of them? How could the unarmed Prophet make commanders and generals of them? How did they get the reservoir of courage and intrepidity through a man who was himself helpless and defenceless? How were the people who had never bowed their heads before God, made reverent worshippers, pious and godly? You have just had a glimpse of Muhammad's great seminary and its learners of various categories: scholars, legists, warriors, judges and rulers.

They included the poor as well as the rich, slaves as well as masters and combatants as well as martyrs. Have you not reached the conclusion that here was that superman, Muhammad, the emblem of perfection, whose virtues were reflected, in different shades and colours, in his companions and disciples? It was the Prophet's sagacity which showed its face in Abu Bakr and Uthman; his intrepidity found expression in Khalid and Abu Ubaidah, Saad and Jaafar Tayyar; his devotion, piety and prayers illuminated the arch and pulpit in the form of Ibn Umar, Abu Dharr, Salman and Abu Darda; his knowledge and learning brightened the minds of Ibn-e-Abbas, Abi b. Kaab, Zaid b. Thabit and Abd Allah b. Masood; and his patience displayed itself in the perseverance of Bilal and Suhaib, Ammar and Khubayb. Like the glorious lamp of heaven Muhammad illumined every nook and corner of the world, the peaks of mountains, sandy deserts, running streams and verdant pastures; his were the streams of rain showering life and vitality over all lands and peoples, which helped all nations to blossom out its latent qualities. Regardless of the varied talents and accomplishments of the Prophet's companions, the feature uniformly conspicuous in all was the sparkling spirit of faith. Whether one was rich or poor, a king or a friar, a ruler or the ruled, a judge or a witness, a commander or a cavalier, a teacher or the taught, an ascetic or a trader,

a fighter or a martyr, Muhammad's light of love-divine, spirit of selflessness, zeal for sacrifice, sympathy for his fellow beings, and, above all, his ardour for achieving the pleasure of God had made a dent in every heart. Whatever position one occupied and wherever one happened to be, this was the burning emotion that kept all of them restless, irrespective of their differing dispositions and individual traits. Their God was one, the Qur'an was their common Scripture, they owed allegiance to the same Prophet, bowed their heads in the same direction and the ultimate aim of their endeavour was the same—to make this world a better place for the mankind, to do good to every man, to preach the message of God to one and all and to make the truth triumphant over everything else.

These are but brief glimpses of Muhammad's many-sided and comprehensive character. His diverse qualities are like flowers of different colours and hue. Like the natural phenomena, human character also shows a multifariousness of characteristics, traits, dispositions and capacities. And, for the guidance of all these diverse human characters and characteristics, there can be no comprehensive and everlasting guide and teacher save Muhammad, the last of the prophets of God. This is the reason why God commanded Muhammad to proclaim: "If ye love Allah, follow me; Allah will love you." "Follow me," only Muhammad can say, "If you love God, whether: you are a soldier or a commander, a teacher or a student, a beggar or a millionaire, a subject or a ruler, a saint or a commoner—for the path of virtue and goodness and righteousness lies only in following my example." Blessings of Allah be upon him, his family and his companions.

QUESTION 13

THE HOLY PROPHET MUHAMMAD (PBUH) AS MILITARY STRATEGIST

- Q. Describe the characteristics of Military strategist in the' light of Sirah of Muhammad (PBUH) with arguments. (2016)

SYNOPSIS

1 Introduction

2. Characteristics of Prophet Muhammad (PBUH) as army commander and soldier

- ☐ leadership skills
- ☐ kind-hearted
- ☐ Strict follower of laws of war
- ☐ Advisory council
- ☐ Respect to treaties

3. Wisdom and necessity of war

- ☐ War is necessity
- ☐ War is compulsion

4. Defensive war

- ☐ Forms of defensive war
- ☐ Fight against aggression
- ☐ Preservation of the way of truth
- ☐ Deceit and breaking of treaties
- ☐ Destruction of internal enemies
- ☐ Preservation of peace
- ☐ Assistance of oppressed Muslims

5. B. war of necessity

6. Prophet Muhammad's (PBUH) war policy

7. Examples from different wars

- ☐ The battle of Baddar
- ☐ Military strategies
- ☐ The battle of Uhad
- ☐ The battle of Trench

8. Prophet as military strategist

- ☐ The stage of passive resistance
- ☐ Secure an alternate base
- ☐ Economic blockade
- ☐ Diminish the zone of political influence of the enemy
- ☐ Joint defense pacts & agreements
- ☐ Bring the enemy to unfavorable ground
- ☐ War as instrument of policy

9. Muhammad (PBUH) as a successful commander

- ☐ Quality and morale of Muhammad's men
- ☐ Extent and nature of weaponry
- ☐ Military strategy and war clan

10. Conclusion

ANSWER

1. Introduction

The Holy Prophet (PBUH) was forced by his enemies, who were his own tribesmen, to leave his native town and migrate to Madinah; but even there they did not let him live in peace. They attacked Madinah many times with well-equipped men in order to destroy Muhammad (PBUH) and his followers, and each time he led his small group of companions in the battle field, he fought with courage and determination and defeated his enemies. He fought many battles to defend his faith, his honour and the lives of his family and those of his followers during his life at Madinah and every time he was successful against very heavy odds. In his ten year of war with the chiefs of Makkah, the Jews of Madinah and the unbelievers of Arabia, he did not lose a single battle. He was forced into very delicate and defensive situations by the triangular forces of the enemies but by the Grace of God, his leadership skills, military acumen, determination and courage gave him victories against his enemies. In every battle, his leadership and example was a source of encouragement and valour for his followers.

2. Characteristics of Prophet Muhammad (PBUH) as army commander and soldier

(i) leadership skills

In the battle of Hunain, a sudden attack by the enemy archers made many of the advance forces of Muslims flee from the battlefield and Muhammad (PBUH) was left alone with few of his close companions around him, but he fought with great courage and called out to his men with a loud voice: "I am the Messenger of God. I am not an imposter. I am a descendant of Abdul Muttalib" His uncle Abbas also called out with him. "O People of the Ansar! O companions of the Prophet, Labaik! Labaik!" "Here we are! Here we are!" came the reply from all sides.

(ii) kind-hearted

It may, however, be pointed out that Muhammad never killed any one with his own hands. He participated and led his army in many battles against the enemy on many fronts but he himself never carried or used any weapons against any of his enemies except in the battle of Uhud when one of his old enemies came right at him and challenged him. He took a spear from one of his companions and stabbed his neck. It made a scratch on his neck and later he died of this wound.

(iii) Strict follower of laws of war

Again Holy Prophet (PBUH) was very strict in enforcing the rule of justice and benevolence, even in times of war. He had strictly forbidden the killing of children, women, the sick and the old in fighting and also destruction of crops and trees. It is reported by Anas that God's Messenger said, "Go in God's Name, trusting in Him and adhering to the religion of His Messenger. Do not kill old men, women and children; and do not be dishonest about booty; do right and act well, for God loves those who act well." (Mishkat) Captives later on said, "Blessings on the people of Madinah who gave us bread made of wheat to eat while there was little of it and they contented themselves with dates." As a result of this treatment, some of the captives embraced Islam and were set free. Some of them were freed on ransom, the amount of ransom varying with the financial position of the captives. Some who could read and write were asked to teach ten children and then they were set free. The poor captives who could neither read nor write nor pay anything were set free without any ransom.

(iv) Advisory council

Generally at every important juncture and especially before the war, prophet (Peace Be upon Him) used to hold a grand meeting (Shura) where his companions gave their views and proposed new strategies.

(v) Respect to treaties

He always obeyed the conditions of the treaties with his enemies. In treaty of Hudaibita, If a Quraish from Makkah should join the Muslims without permission from this guardians, he would be sent back to Makkah. But if a Muslim from Madinah went to Makkah he would not be sent back. The Holy Prophet fulfilled the truce, when Suhail was signing the treaty, a young Muslim in chains appeared in the Muslim camp and cried for help and his release. Suhail recognized him. It was his own son known as Abu Jandal. Suhail cried, "Here is the test of this treaty you cannot take this man as per clause You have to return it to me." The holy Prophet agreed and consoled Abu Jandal, "We have just concluded a treaty with Quraish in the name of Allah and we honor it. Be patient and resign yourself to the will of Allah.

3. Wisdom and necessity of war

(i) War is necessity

Sometimes, owing to a state of persecution and oppression, war becomes a necessity. "Had God not repelled one set of people by means of another people, monasteries, churches, synagogues and mosques, wherein the name of God is often mentioned, would have been demolished." (22:40). The same thing is referred to in Surah Al-Baqarah: "If God had not repelled one set of people by means of another, the earth would have been filled with chaos. But God is Bountiful to the world (and so repels chaos in this way)." (2:251)

(ii) War is compulsion

Fighting is made compulsory for the believers in order to end the state of persecution and bloodshed. "To those against whom war is declared, permission is given to fight back, because they are wronged. And surely God is most Powerful for their aid. They are those who have been expelled from their homes in defiance of right, for no cause except that they say, 'Our Lord is God.'" (22:39) The believers are commanded to help the weak and oppressed people in escaping from such areas. "Why should you, then not fight in the way of God for the sake of those helpless men, women and children who, being weak, have been oppressed, and are crying out, 'Our Lord, deliver us from the place whose inhabitants are unjust oppressors, and raise a protector for us by Your Grace and a helper from Yourself.'" (4:75)

Under the circumstances, believers are allowed to fight but, in general, war is waged on account of two reasons: (i) defensive war: and (ii) war of necessity.

4. Defensive war

- The believers were persecuted by the unbelievers for thirteen years in Makkah without any reason and when they went to Madinah to live peacefully and practice their beliefs without fear, they were attacked by them several times. The Quraish were determined to destroy the Muslim community and their faith for ever. Under the circumstances, the Muslims had no option but to fight and defend themselves and their faith from their enemies. They were told to fight back with all the force they had to stop the enemy from accomplishing its evil designs. "And fight in the way of God who fight against you but do not commit aggression because God does not like aggressors. Fight against them wherever they confront you in combat and drive them out from where they drove you. Though killing is bad, persecution is worse than killing. Do not fight them near the Masjid-i-Haram unless they attack you there. And if they attack you first (even in that sacred area), strike them without any hesitation: this is the due punishment for such unbelievers. If, however, they desist from fighting, you should also do likewise, and know that God is Forgiving and Merciful. Go on fighting with them till there is no longer a state of oppression (fitnah) and God's Way is established instead. Then if they desist from it, there should be no more hostility except against those who have been guilty of cruelty and brutality. A prohibited month is to be respected, if the same is respected (by the enemy), and likewise there is the

law of just retribution for the violation of all prohibited things. Therefore if anyone transgresses a prohibition by attacking you, you may do likewise, but always fear God and bear in mind that God is with those who desist from breaking God's Bounds." (2:190-94)

- This commandment is so important that whenever any power attacks any Muslim country in order to destroy Islam and its system, it becomes obligatory on all Muslims to leave everything and come out with all their resources to defend their faith. Unless and until they have removed this danger and made their faith and lives safe, they must not rest. The fact is that when there is a general declaration of Jihad, then everyone who is of age has to report for fighting. All Muslim jurists agree on this point that Islam attaches great importance to defence. It is an act of 'ibadah and is obligatory, and in times of emergency or war, its excellence exceeds even that of prayer and fasting. This is shown by the commandment in Surah al-Taubah, "O Prophet, may God forgive you; why did you give them leave to stay behind before it was clear to you which of them spoke the truth and which of them were liars? For, those who believe in God and the last day will never ask you to exempt them from doing jihad with their possessions and their persons. God knows well those who fear Him. Those only make such requests who do not believe in God and the Last Day, and whose hearts are filled with doubts, and they waver because of their doubts." (9:43-45)
- Thus it is the first and foremost duty of a Muslim to protect and safeguard his religion and its ideology from his enemies and never to let it fall under oppression under any circumstances.

(i) Forms of defensive war

It may however be remembered that direct attack on a Muslim state is just one form of oppression, but there can be other forms in which life for Muslims can be made miserable.

(ii) Fight against aggression

Fighting against aggression was first allowed in these words; "To those against whom war is declared, permission is given to fight, because they are wronged." (22:39-40)

And again, in Surah al-Baqarah, "And fight in the Way of God with those who fight against you but do not commit aggression." (2:190-191)

The following principles of war can be deduced from these verses of the Qur'an: (a) Muslims are allowed to fight when they are attacked and persecuted by other people, (b) Muslims must fight against people who take away their homes, usurp their rights and drive them away from their lands and properties, (c) Muslims are allowed to wage war in order to win religious freedom from those people who tyrannise them on account of their religious beliefs and harass them merely because they are Muslims and, (d) Muslims should fight and try to regain the lands from which they have been driven out or in which their dominant position is destroyed; and whenever Muslims regain power they must drive out the enemies from places from which they were driven out by them.

(iii) Preservation of the way of truth

People who keep Muslims from the Way of God (i.e., practicing their religion) commit a crime against which the believers must fight; "the unbelievers spend their wealth to hinder (men) from the Way of God, and so will they continue to spend; but in the end, they will have only regrets and sighs; at length they will be overcome." (8:36) And in the same Surah; "And be not like those who left their homes proudly for show, and to hinder (men) from the Way of God" (8:47). And in Surah al-Taubah; "They have sold the verses of God for a miserable price and have hindered many from His Way. O You who believe, there are indeed many among the priests and hermits, who in falsehood devour the substance of men and hinder them from the Way of God" (9:34).

It is more clearly stated in Surah Muhammad: "Those who reject God and hinder (men) from the way of God, God will render their deeds vain... Therefore, when you meet the unbelievers in battle, smite at their necks; at length, when you have thoroughly subdued them, bind a bound firmly on them: then (is the

time for) either generosity or ransom, until the war lays down its burden." (47:1-4)

(iv) Deceit and breaking of treaties

Another type of people against whom Muslims must declare war are those who break their treaties: "For the worst of beasts in the sight of God are ...those with whom you make a covenant but they break their covenant every time and keep not duty to God. If you gain mastery over them in war, make of them a fearsome example for others who would follow them so that they might learn a lesson from seeing the end of the treacherous people. And if you ever fear treachery from any people, throw their treaty openly before them; indeed God does not like treacherous people" (8:55-58).

The following general rules can be deduced from the above-mentioned verse of the Qur'an:

- Muslims must wage war against people who make treaties with them and then break them. This includes people who make treaties with the Muslims agreeing to obey their law and then rebel against the Muslim state.
- People who keep their treaty with the Muslims but their attitude is so hostile and unfriendly that there is always a danger from them to the Muslims and their faith. In all such cases, Muslims must openly break their treaty with them and inform them about this and then take proper action against them.
- People who repeatedly break their treaties with the Muslims so that their treaties lose all significance, and who ignore all rules of morality and humanity in damaging the interests of Muslims. Muslims are commanded to declare open war with them until they repent and accept submissio to the Islamic state.

(v) Destruction of internal enemies

In addition to open enemies from outside, there are always people within the Islamic state who pretend to be friendly but are out to destroy the very roots of Islam. Those are the hypocrites who have not the courage to come into the open but engage in constant intrigues against the State with its enemies; "O Prophet, strive hard against the disbelievers and the hypocrites and be adamant and stern with them" (9:73). Surah al-Ahzab says, "Truly, if the hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the city, desist not, we shall certainly stir you up against them; then they will not be able to stay in it. Wherever they are found, they shall be seized and slain." (33:60-61).

(vi) Preservation of peace

There is another type of people who may be inside or outside the Islamic state, but are always causing trouble; they organise robberies, murder and plunder and disturb the peace of the state. They may also try to overthrow the Islamic state with violence. Such people must be caught and killed. The punishment of those who wage war against God and His Messenger and go about causing trouble in the land is this: "They should be put to death or crucified or their hands and feet on alternate sides should be cut off, or they should be banished from the land. This is the disgrace and ignominy for them in this world and there is no ster for them a harsher torment in the Hereafter, except those who repent before you have power over them; for you should know that God is Forgiving and Compassionate." (5:36-37)

(vii) Assistance of oppressed Muslims

It is also the duty of the Islamic state to help any Muslims suffering under the oppression of non-Muslims, "Why should you, then, not fight in the way of God for the sake of those helpless men, women and children who, being weak, have been oppressed, and are crying out, 'Our Lord, deliver us from this plate whose inhabitants are unjust and send a protector for us by Your Grace and a helper from Yourself.'" (4:75)

A study of all these forms of defensive war shows that Muslims should not, under any circumstances, allow their faith and their existence to be dominated by their enemies. Wherever it raises its head, from

inside or outside, and whatever shape it may take, it must be crushed with full force. And for this purpose, a Muslim state must keep its forces ready so that the trouble-makers may always remain under control: "And to encounter them, provide whatever armed force and trained and ready horses you can afford, whereby you may strike terror into the enemies of God and your enemies and others besides them whom you do not know but whom God knows." (8:60)

5. B. war of necessity

- All these preparations for fighting against the various types of enemies are not for the preservation or building of a powerful state but are meant for a definite purpose for which the Muslim nation is raised: "You the best community which has been raised up for the guidance of mankind; you enjoin what is right and forbid what is wrong and believe in God." (3:110).
- In these words, the Muslims are being reminded that they have been appointed to the leadership of the world from which the children of Israel had been deposed because of their incompetence. The Muslims have been appointed to that office because they possess those moral qualities which are essential for just leadership. These are to establish virtue, to eradicate evil, to believe that there is no god other than God and to put into practice the implications of this belief. They should, therefore, understand the responsibilities of the work which has been entrusted to them and avoid the errors into which their predecessors had fallen. Although it is position of honour, it carries very heavy responsibilities with it. It requires that the Muslim community should become a living witness of piety, truth and justice before the world and, if there is any danger to this system, they must be powerful enough to defend and protect it from all sorts of subversion, corruption and attack from within and without: "Thus have We made you a community of the 'golden mean' so that you may be witness in regard to mankind and the Messenger may be a witness in regard to you (2:143).
- Obviously, there will be many dangers to this noble society and troublemakers will do their utmost to destroy it in various ways. Therefore it is the duty of the believers to wage war to the best of their ability and power against all those elements who are open or hidden enemies of this society: "Exert your utmost for the cause of God as one He has chosen you for His service and has not laid on you any hardship in religion. Therefore, be steadfast in the religion of your father Abraham. God had called you 'Muslims' before this and has called you (by the same name) in this (Qur'an) also so that the Messenger may be a witness in regard to you and you may be a witness in regard to the rest of mankind." (22:77-78).
- It is an essential part of Islam that Muslims must always encourage goodness and discourage evil in society because, in addition to being a good thing in itself, it is the best way to protect human culture from evil (fasad): "There should always be among you some people who invite to what is right and forbid what is wrong." (3:104). It is the duty of Muslims to wage war until the state of persecution and oppression is ended and the law of God is established, "Go on fighting with them till there is no more a state of tribulation and God's way is established instead." (2:193).
- Thus Muslims are commanded to fight and wage war; firstly to defend themselves and their faith from destruction by enemies and secondly to destroy the evil forces and bring them under the rule of goodness and virtue: "Fight with those from among the people of the Book, who do not believe in God nor in the Last Day; who do not make lawful that which God and His Messenger had made lawful, and do not adopt the Right Way as their way. Fight with them until they pay the tribute with their own hands and are humbled." (9:29).
- It may be mentioned here that Muslims have waged war to defend themselves from aggressors and to stop evil-doers and to bring them to obey the rule of good but have never used it to propagate Islam:

6. Prophet Muhammad's (PBUH) war policy

- Prophet Muhammad's (PBUH) war policy was to render the enemy helpless so that he would cooperate or surrender without bloodshed. He strengthened his own defences by organising and training his men with moral education and then moved against his enemies with speed and determination, without giving them time to organise and prepare their defences.
- In the first few years of his command in Madinah, his enemies attacked him on three occasions but their efforts were rendered useless by his skill, wisdom and military strategy. They became totally frustrated and disappointed and never had the courage thereafter to organise such ventures. On the other hand, Prophet Muhammad (PBUH), realising the whole situation, made preparations quietly and in secret and all of a sudden marched on Makkah. Even his companions were surprised when they found themselves near Makkah ready to attack the Holy City because their destination had been kept secret and so no one in the army, except his close friends, knew where they were going. The people of Makkah were taken by surprise and could not organise their defences in such a short time. Therefore Prophet Muhammad (PBUH) took the city without any resistance or bloodshed. Likewise many strongholds of the Jews around Madinah and Khaibar were taken by him against little resistance.

7. Examples from different wars

(i) The battle of Baddar

Plot of Attacking Qurash Caravan to destabilize financially. The Prophet (PBUH) dispatched Talhah bin 'Ubaidullah and Sa'id bin Zaid northward to scout around for any movements of this caravan of Abu Sufyan. Great wealth amounting to 50 thousand gold Dinars guarded by 40 men. The Prophet immediately exhorted the Muslims to rush out and stop the caravan to make up for their property and wealth they were forced to give up in Makkah. Although Caravan flew away to Makkah, but this step sent message to Qurash that it was not easy to stop Muslims from entering in Makkah for Haj. It had long term benefits. Moreover in short term benefits Qurash did not interrupted the trade route to Yaman that happened to pass from Makkah. Moreover, if it had been materialized, then Qurash would not have reserved a huge amount of money from preparation of battle of Uhud.

(ii) Military strategies

Disposition of the affairs of Madinah was entrusted to Ibn Umm Maktum but later it was entrusted to Abu Lubabah bin 'Abdul Mundhir

- (a) The Muslim army was made up of 300-317 men, 82-86 Emigrants (Muhajeren), 61 from Aws and 170 from Khazraj. (Ansar).... 2 horse and 70 camels. The general leadership was given to Mus'ab bin 'Umayr. The little army was divided into two battalions:

- The Emigrants with a standard raised by 'Ali bin Abi Talib, and
- The Helpers whose standard was in the hand of Sa'd bin Mu'adh

The leadership of the right flank was given to Az-Zubair bin Al-'Awwam, The leadership of the left flank was given to Al-Miqdad bin 'Amr

- (b) The report of intelligence corps: On receiving Abu Sufyan's message, the Makkah army showed a desire to return home. Abu Jahl, however haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities. 1300 polytheists (كفار). But BaniZahrah broke away and returned to Makkah, left Polytheist to 1000 in numbers. The intelligence corps of the Madinese army reported to the Prophet (Peace be upon him) that a bloody encounter with the Makkans was inescapable, and they might undermine the noble cause of Islam.
- (c) Advisory military emergency meeting. Prophet held an advisory military emergency meeting review the ongoing situation and exchange viewpoints with the army leaders.

- (i) Ansar (Helpers) stood beside the prophet. The Prophet wanted to hear the Helpers' view because they were the majority of the soldiers. Upon this Sa'd bin Mu'adh stood up and said: We will obey you most willingly in whatever you command us, and, if you were to ask us to plunge into the sea
- (ii) Muhajereen (Emigrants) also stood beside the prophet. Abu Bakr was first who stood in support Prophet, after this Hazrat Umar came in favour.
- (d) **Scouting operation:** The Prophet and his cavemate Abu Bakr conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old Bedouin. In the evening of the same day, he despatched three Emigrant leaders. They saw two men drawing water for the Makkani army. On interrogation, they admitted that they were water carriers working for Quraish. These two people were arrested. Prophet, then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables
- (e) **Aligning of troops:** The Prophet himself aligned the troops with arrow and entrusted specific locations to some soldiers.

Strategic location: The prophet chose the area near to well that remained productive in battle of Badbar.

(iii) The battle of Uhud

In the wake of Badr event, Quraish was in common consent and started fresh preparations to launch an overall war against the Muslims in order to restore their prestige. Meanwhile Al-'Abbas bin 'Abdul Muttalib, was closely watching the military movements and preparation for war, and he sent urgent message to Prophet 3000 Polytheist against 700 Muslims (Abdullah bin Ubi left with 300...so it decreased from 1000 to 700)

1. A consultant committee for defense plan:

- Prophet's plan: The Muslims would not risk a battle. But Muslim men would be ready to fight at the mouths of lanes (بُيُوت); whereas Muslim-women would help from over the house roofs." 'Abdullah bin Ubai bin Salul — the head of the hypocrites; who attended the meeting as a chief of Al-Khazraj — supported the Prophet's plan.
- Some of the best honourable Companions suggested that the Prophet should go out of Madinah and urged to accept their point of view. And prophet accepted their plan.

2. Dividing the Islamic army into phalanxes (military unit)

○ Division of army into three battalion

- Al-Muhajireen battalion, under the command of Mus'ab bin 'Umar
- Al-Ansari-Aws battalion was commanded by Usaid bin Hudair.
- Al-Ansari-Khazraj battalion with Al-Hubab bin Al-Mundhir to lead it.

○ Prophet refused to get the assistance of Jews

- When the troops were leaving for battle, a well-armed military unit showed their interest to join the battle. When prophet inquired "Have they embraced Islam?" they replied "No". So Prophet refused and said that he would not seek the assistance of disbelievers against the idolaters.

○ Parading (Inspection) the troops

- Dismissed those whom he considered to be disabled or too young to stand the fight. But one of the soldiers Rafi' bin Khadij was restored in spite of too young just because of his expertise in field (use arrow). Even one soldier (Samura bin Jundub) said that he is stronger than Rafi' bin Khadij and he can even beat him in wrestling. Prophet ordered them to wrestle. They did. Samura won so he was also admitted.

○ Defence Plan

- The Messenger of Allah mobilized his army. He arranged them into two rows to prepare them for fight. He selected 50 skillful archers that formed a squad and made them under the command of
- 'Abdullah bin Jubair south east of Muslims camp at about one hundred and fifty metres from the Islamic army. Later on this mountain was called the **Mountain of Archers**.
- The Prophet issued his orders to them to stay where they were — on a mountain (side)
- In a version by Al-Bukhari the Prophet said: "If you see us snatched into pieces by birds, do not leave this position of yours till I send for you. And if you see that we have defeated the enemy and trodden on them do not desert your position till I send for you."
- The assignments of posts and responsibilities for the rest of the army were performed by the Prophet as follows:
 - (i) On the right wing, he appointed Al-Mundhir bin 'Amr.
 - (ii) On the left he appointed Az-Zubair bin Al-'Awvam,
 - (iii) and made Al-Miqdad bin Al-Aswad his assistant and supporter.

(iv) The battle of Trench

- After battle of Badbar, Jews tribe of Banu Qaynuqa, (بنو قينقاع) was exiled for breaching breaching of covenants with the Holy Prophet.
- Similarly, Banu Nazir (بنو نضير) made a conspiracy to kill the prophet, so they were beleaguered (محاصره) and finally exiled.

Alliances

- Jews made a conspiracy and invited Tribes of Arab and Banu Quraidhah to fight against Muslims. One of the Jews tribe (Banu Qurayza: بنو قريظة) was in Madinah and they betrayed. So, 10,000 army marched toward Madinah.

Advisory military emergency meeting

The Messenger of Allah (Peace be upon him) summoned a high advisory board and conducted a careful discussion of a plan to defend Madinah. After a lengthy talk between military leaders and people possessed of sound advice, it was agreed, on the proposal of an honourable Companion, Salman Al-Farsi, to dig trenches as defensive lines.

Salman said: O Messenger of Allah! When siege was to be laid to us in Persia, we used to dig trenches to defend ourselves.

Siege: a military operation in which enemy forces surround a town or building, cutting off essential supplies, with the aim of compelling those inside to surrender.

- The trench or Khandaq was dug on Northern side as all other three sides were covered by mountains.
- It took 6 days in digging the trench.
- It was about 10 KM long, 22 ft wide and 16 ft deep.

8. Prophet as Military Strategist

(i) The stage of passive resistance

Initially when the message of Islam was preached only few influential and independent persons from Makkah accepted it. Most of the believers hailed from downtrodden background or were slaves. The latter

group of believers was subjected to utter humiliation, persecution and worst torments. At times even former group was not spared. Command from Prophet (SAW) was not to react, no raising of hands even in self-defense. This strategy known as Passive Resistance has been hallmark of all revolutions in the world since then, from Marx to Mao, Che Guevara to Nelson Mandela all brought revolution once they adopted strategy of passive resistance in initial stages of their respective campaign.

(ii) Secure an alternate base

A secure base of operations is required for military campaigns. A vast majority of the Makkans rejected the message of Islam and were bent on murdering Prophet (SAW). The decision to migrate to Madinah was then taken. It was to serve as a new base of operations to invite a new ideological group of believers. Secure base has been one of the principles of Napoleonic warfare.

(iii) Economic blockade

Quraysh enjoyed monopoly over the trade in the Arabian Peninsula and being custodians of Kaba, their caravans were always safe and spared from looting. Prior to battle of Badr, eight skirmishes on the trade caravans of Qureysh were launched from Madinah. The main aim of these skirmishes was to threaten caravan routes. This move showed that now the lifeline of Makkans was threatened and they felt that if decisive action was not taken it would lead to the crippling of their economy. The economic blockade has been source of many wars, including both world wars and the Arab - Israel war of 1967.

(iv) Diminish the zone of political influence of the enemy

The eight skirmishes prior to battle of Badr were very important in another way and the Prophet (SAW) participated in a few of these himself. During the course of these campaigns, the Prophet (SAW) interacted with tribal chiefs of those area. The chiefs either became allies or proclaimed neutrality in case of any conflict with the Quraysh. Thus the zone of political influence of Quraysh was diminished. Diplomatic corrosion of one's adversary is considered a modern phenomenon and almost all states use it as a tool of war against their enemy.

(v) Joint defense pacts & agreements

On his arrival at Madinah, the Prophet (SAW) tied all Jewish tribes around Madinah in an agreement to 'Jointly Defend' Madinah from alien armies (Meessaq e Madinah). The option has been exercised many times in history since, especially by weaker states or those which have expansionist aims. NATO is one such example.

(vi) Bring the enemy to unfavorable ground

Skirmishes before Badr paved way for this aspect of military strategy too. Out of sense of insecurity to their valuable caravan Quraysh formed an army to protect them and, if need be, take decisive action against the believers. The Quraysh army was forced to come to Badr where the first real battle was fought.

(vii) War as instrument of policy

Prophet (SAW) never considered war the ultimate objective, neither did his policies sought war. It was always seen as one of the ways of establishing Islam comprehensively as the Supreme Law of the Land. Battles were fought and at times reverses were suffered but total victory was not proclaimed until Hunain. Once the whole of Arabia had been conquered, the 'new' Law of the Land was proclaimed as Supreme. This strategy is now the corner stone of all state policies.

9. Muhammad (PBUH) as a successful commander

In order to judge the success of Muhammad (PBUH) as an army commander, it is necessary to analyse the quality and nature of, first, the men secondly, the material with which he had to fight against his

enemies, thirdly to study his military strategy and war plan and finally to evaluate the results he achieved during the ten years of his command in Madinah.

(i) Quality and morale of Muhammad's men

Only a few hundred people had embraced Islam and migrated to Madinah with him and he could gather together for the Battle of Badr only 313 fighting men against a thousand armed men, including some boys; in the Battle of Uhud 700 against 3000 and in the Battle of Ahzab about 3,000 men against 10,000 (one estimate was 24,000) fighting men of the enemy. Thus numerically his enemies outnumbered his forces by three to one and four to one in different encounters and his position was apparently very weak against the invading armies. But qualitatively, Muhammad's (PBUH) men were far superior to those of his enemies. They were educated and trained according to the strict rules of self-discipline and prepared for establishing a system of justice and virtue in the land. And they had passed through the hardest trials and tests during thirteen years of life at Makkah, where they suffered oppression and persecution at the hands of the leaders of the Quraysh. All these hardships which they had to bear because of their faith were suffered merely for the sake of God and not for any material gain. When they were ordered to migrate by their leader to Madinah, they quietly and willingly obeyed him and left all their wealth and possessions behind and went to Madinah empty-handed. Thus, they were fully tried in various ways and were found satisfactory to be the torch-bearers of Truth and first soldiers of Islam. As such, man for man, they were far better in character and in virtue than the unbelievers.

These men were trained by the most responsible, upright and disciplined soldier of God to fight for the preservation and safety of the Way of God and for the establishment of a system of justice and truth in the world so that people could live in peace and prosperity under the Law of God. Their goal and the motive for all their trials and sufferings was to please God. They feared none and obeyed none but God and His Messenger. This high standard of discipline and morality was achieved through special training and education. Abu Hurairah reported God's Messenger as saying, "He who obeys me has obeyed God and he who disobeys me has disobeyed God; he who obeys the commander has obeyed me and he who disobeys the commander disobeys me. The Imam (leader) is only a shield behind whom fighting is engaged in and by whom protection is sought; so if he commands piety and acts justly he will be rewarded for it, but if he holds another view he will on that account be held guilty." (Mishkat)

(ii) Extent and nature of weaponry

Muhammad's (PBUH) mission was to build a nation of honest, pious, hard-working and just men and women who would be able to establish a noble and virtuous society as an example to the rest of the world. He had no desire or will to wage war against anyone. Muslims had no weapons of war because they had no intention of war but when they found themselves surrounded by enemies they had to look for something to defend themselves.

In the Battle of Badr, Muhammad's (PBUH) men were ill-equipped and had no defence or refuge but their swords and they were fighting against well-trained men who were fully armed with armour, shields and swords. It was sheer faith, courage, determination and better and more skilful use of their weapons which gave them victory over such a powerful and strong army. Muhammad (PBUH) was very strict in the use of weapons, and had issued instructions for their right and proper use. "Abu Usaid reported the Messenger of God as saying at the Battle of Badr when they drew up in line to meet the Quraysh, "When they come near you shoot arrows at them, but do not use all your arrows, and do not draw your swords till they are close upon you" (Mishkat). And Muhammad (PBUH) equipped his men at night for the battle and briefed them about his battle array so that they were fully prepared and ready for fighting against their enemies.

In the Battle of Uhud, the position was no better. Muslims had two horsemen and one hundred men in armour against seven hundred mailed soldiers and two hundred well-mounted cavalry with three

thousand camels. But again, better use of their weapons by the Muslim fighters owing to the intelligent and skilful leadership of Muhammad, spread dismay among the enemy ranks. Many Muslim heroes displayed great feats of gallantry against overwhelming odds which created confusion in the enemy forces and they staggered and began to retreat. But at this moment, fifty archers who had been posted to guard a key position atop the hill and had been commanded by Muhammad never to leave it under any circumstances, victory or defeat, left their post. This changed the entire course of the battle for Khalid bin Walid, who finding the post undefended, attacked from the rear. This caused great confusion among the Muslims and their victory was turned into a partial defeat. About seventy men were killed against forty of the enemy. Muhammad also received serious injuries on his head and cheek and lost his teeth but he remained calm and showed no sign of anxiety or fear. "It is narrated by Miqdad that the Holy Prophet showed no sign of anxiety or weakness in this trying hour." "I swear by Allah", he said, "Who sent the Prophet with the Truth, that his feet neither staggered nor wavered at this critical juncture."

- Again, in the Battle of Trenches, the enemy outnumbered the believers in men and equipment. The Muslims were poorly armed and could not match the invaders and therefore decided to defend themselves by means of a trench. They remained in considerable difficulty and fear during the period of besiege, but whenever the enemy tried to cross the trench, Muslim archers were ready to pin them down. The enemy's swords and spears were totally useless. They, however, tried their archers many times but could not succeed against the Muslim's defences. One day, in a fierce attack, some of the enemy soldiers dashed through the trench and crossed it, but were cut down by Ali and other Muslim soldiers. Muslims were greatly disturbed and embarrassed by the long siege, the poor supplies of food and equipment, hunger and, above all, the possible treachery of the surrounding Jewish tribes and hypocrites within the city. However, their patience, perseverance and determination paid off. The enemy got tired of the long siege and, when stormy weather crushed their spirits, they quietly withdrew one night.

(iii) Military strategy and war plan

Muhammad (PBUH) was fully conscious of military strategy in war and of the need for secrecy. Therefore he always prepared his war plans very carefully and took every possible precaution that they were not known to anyone except his close advisors. He also took practical steps to find out the enemy's plans, the strength of their forces and the nature and extent of their weaponry, in order to modify or change his own military strategy.

- He also organised a very effective system of patrols in order to keep himself fully informed of the day-to-day happenings in the enemy camp, especially with regard to their war plans, strength, equipment and movements. This was found necessary and indispensable, firstly to check and counteract enemy surprise attacks and secondly to launch offensive surprise attacks against the enemy or destroy his strength and morale.
- Muhammad (PBUH) also tried his best, whenever possible, to fight the defensive battles outside Medina in order to protect and safeguard the lives and property of the people of the Holy City. He, therefore, moved ahead of enemies and made them fight battles according to his plans. He never left the initiative in the hands of his enemies. And when he became stronger after the crushing defeats of his enemies at the victory of Makkah, he took care to post forces of reasonable strength to the border areas so that the enemies of Islam were fully aware of the strength and preparedness of the believers and would never dare take arms against them. "Against them make your strength to the utmost of your power, including steeds of war, to strike terror into the hearts of the enemies of God and your enemies, and others besides, whom you may not know, but whom God Knows." (8:60). Muhammad (PBUH) is also reported to have said that you should keep your forces in the border areas to remind your enemies of your strength and thereby to keep them in check. These precautionary measures are absolutely necessary, partly to put awe and fear into the

minds of enemies so that they may never think of attack, partly to remove the possibility of a surprise attack by the enemy and partly to avoid confusion and hurry in recruiting half-trained and ill-equipped volunteers in case of actual enemy attack. Muhammad (PBUH) was also very ingenious in devising war plans. He planned his war strategy according to the lay of the land and the strength of the enemy. He adopted different techniques of battle formation to suit the needs of the hour. He rarely adopted the same battle drill in fighting the same enemy on different battlefronts.

10. Conclusion

- People also judge the greatness of military commanders by the results they achieve in wars and battles against their enemies. Commanders who win battles and wars become heroes of their nations and their names are remembered with honour and respect by posterity. If we judge Muhammad's (PBUH) achievements on this count, he again rises far above other great military commanders in history. He had no regular or standing army nor did his men ever receive any military training but the results he achieved with those simple, but pious and upright, men against professional fighters have ever since amazed generations of historians, as well as warriors.
- With a small group of 313 of his companions, he completely routed a well-equipped and well-armed force of 1000 of the enemy. In the second encounter, he had practically succeeded in defeating an enemy more than four times his strength but a strategic mistake by his archers changed the military position. Again, the enemy could not take full advantage of their better position to finish the battle to the end but withdrew quickly from the battlefield. Likewise, in the Battle of the Trenches, he adopted a new technique of defence and surprised the enemy, who were three to four times stronger but who were completely beaten and their morale absolutely shattered.
- He very skillfully subdued the surrounding Arab and Jewish tribes and then quietly one day marched on Makkah and took the Holy City without any fighting or shedding of blood. In the battle of Hunain, his army was practically beaten, but his courage, determination and leadership helped to boost morale and inspired his men with confidence to re-organise attack and defeat the enemy completely. His organization and discipline in the campaign of Tabuk was exemplary. Even the Roman Emperor did not have the courage to come out with his large army to fight against the small force of Muhammad (PBUH). Muhammad (PBUH) achieved miraculous military victories and successes in his short but very active period of ten years. He started defensive war against his enemies with about 313 men in the first battle and commanded a force of 30,000 in the campaign of Tabuk.
- He never lost any battle and went from strength to strength. He was forced to leave his birth town at the age of 53 and seek refuge in the friendly town of Medina. There he took part himself in seven battles and 20 minor encounters in 10 years and defeated his enemies in all. His military might was ultimately established at the time of Tabuk when the whole of Arabia was brought under his control and the surrounding empires of Persia and Rome were surprised and, perhaps, apprehensive at the growing strength of Muhammad (PBUH). Undoubtedly, there is no other example in history of a man who started his childhood as an orphan, was forced to leave his town when he grew up, and then was drawn into military struggle to defend his town and his Faith. For ten years he fought against his enemies from within and without, defeated them all on all fronts and was the virtual ruler of Arabia when he passed away at the age of sixty-three.

QUESTION 14**THE HOLY PROPHET MUHAMMAD (PBUH)
AS PEACEMAKER****SYNOPSIS**

1. **Introduction and concept of peace making**
2. **The Holy Prophet (PBUH) as peace maker in the light of *Seerah***
 - Hilf ul fuzul
 - Adjustment of Hajre Aswad (حجر اسود) on the Holy Kabah
 - The pact of Madinah
 - The treaty of Hudaibyah
 - Years of diplomacy embassy
 - The conquest of Makkah
3. **Peace making in the light of Principles of *jihad***
4. **Peace making mechanism adopted by the Holy Prophet (PBUH)**
 - Peace through equality
 - Peace through pacificism
 - Peace through women and minority rights
 - Peace through mercy
 - Peace through justice
 - Peace through morality and tolerance
 - Role of mosque
 - Rule of law
 - Brotherhood
 - Zakat and other pillars of Islam
 - Peace through Pluralism and liberalism
 - Peace through diplomacy
 - Peace through collective security
5. **International aspect of establishment of peace**
6. **Ordainment to establish relations with peaceful and peace-loving countries**
7. **Conclusion**

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ANSWER**1. Introduction and concept of peacemaking**

Peacemaking is basically a concept of International Relations and Political Science as subject is sub-field of Political science. In international relations, when a dispute arises we find its solutions subsequently. To solve out such a dispute, we find many solution-driven approaches. These approaches to dispute resolution include diplomacy, peacemaking and realism (it is power politics driven approach to international relations). Therefore the concept of peacemaking is a multi-faceted mechanism which includes the whole process of ensuring peace. This process of ensuring peace can be carried out at the battlefield (i.e.: negotiation and treaty at war), it can be done before the battle, it can be done to avoid war it can be done to save and protect the state and it can be done for the security of the general populace. The modern concept of peacemaking is evident in 'Peacekeeping operations/Missions of the United Nations in various countries of the world. These Peacekeeping Missions work in a two-fold process: the forces of the United Nations (that are called as 'Blue Helmets') defeat and neutralize the impending threat in the first stage of peacekeeping process. Then these 'Blue Helmets' ensure strong state institutions, popular participation, rule of law, administrative efficiency, accountability, transparency, and egalitarianism. Now we are well-versed with the concept of peacemaking. It is time we would discuss how the beloved Holy Prophet (PBUH) introduced the concept of peacemaking and how beautifully and perfectly, He (PBUH) implemented the mechanism and principles of peacemaking in the society.

2. The Holy Prophet (PBUH) as peacemaker: in the light of *Seerah*

The following events in Islamic history depict the instance of peacemaking by our beloved Prophet Muhammad (PBUH):

(i) Hilf al fuzul

Our beloved Holy Prophet (PBUH) was in his (PBUH) youth when He (PBUH) negotiated a plan to make peace in months when fighting was prohibited under the agreement "The Hulf Al Fuzul". Many notable young persons (the Sahaba Karam) joined the Holy Prophet (PBUH) in that peace agreement.

(ii) Adjustment of Hajr-e-Aswad (حجر اسود) on the Holy Kaaba

The Black Stone (called as "Hajr-e-Aswad" in Arabic language) fell on the floor from the Holy Kaaba owing the massive flood in Makkah Mukarramah. Therefore, a dispute arose among the leaders of the Quraish that who would refit the Black Stone on the Holy Kaaba. Then, the Holy Prophet (PBUH) advanced a very sagacious plan that the person who will be coming first the next morning would refit the Black Stone on the Holy Kaaba. Therefore all acceded to the advice of the Holy Prophet (PBUH) because of his (PBUH) perfect peace keeping/making approach.

(iii) The pact of Madinah

The Pact of Madinah is the landmark in the history of peacekeeping/making in the world. Soon after the emergence and foundation of the state of Madinah, the Holy Prophet (PBUH) had a peace-driven pact. That accord was done between the Jews and the Muslims. This historical pact is called the "Pact of Madinah," the first written constitution of the world. Following were the main points of the "Pact of Madinah," the paragon of peacemaking:

- That there should be collective peace
- That equal rights to be given to all.
- That strife should be avoided.

- That the Holy Prophet (PBUH) is the supreme commander.
- That there should be freedom and tolerance.
- That the Quraish sefuqec will not be give place.

(iv) The treaty of Hudaibyah

A long episode of nostalgia started looming on the Muslims for Makkah Mukkarmah and the "Bayt Ullah". Therefore, they decided to go to the Holy Kaaba and offer pilgrimage. Unfortunately, the Muslims were not allowed to enter Makkah Mukarmah. Therefore, the Muslims under the sagacious leadership of the Holy Prophet (PBUH) concluded peacemaking agreement with the Quraish. The points of the agreement are the following:

- That there should be truce for ten years.
- That the Muslims will visit Makkah next year.
- That the Muslims will have sword in sheath for self-defence.
- That there will be no war till two years.
- That the Quraish can have trade through Muslim areas.

(v) The year of delegates

The year of delegates the quintessentially delineates all of diplomacy and peacemaking in the history of mankind and the Muslims. Various diplomatic missions and embassies were sent by the Holy Prophet (PBUH) to various areas of the world for peacekeeping in Ethiopia, Iran, Iraq etc.

(vi) The conquest of Makkah

The principles of Jihad during the conquest of Makkah and the post-triumph mercy by the Holy Prophet (PBUH) display the paragon of peacemaking mechanism in Islam, as He (PBUH) said:

أَفْهَمُوا أَنَّهُمُ الْكَلْفَاءُ

"You can go, you are free."

3. Peacemaking in the light of principles of jihad

There is no denying the fact that the Holy Prophet (PBUH) is the real founder of peacemaking. The Holy Prophet (PBUH) always held diplomatic and peaceful solution paramount. Peacemaking was always the top priority of the Holy Prophet (PBUH). Even if the war was inevitable, the Holy Prophet (PBUH) always fought only for defence. Following are the principles of Jihad that the Holy Prophet (PBUH) always observed during defensive wars of Islam.

- Do reconcile with the enemy who lays down arms.
- Do not murder an unarmed civilians
- Do not murder an unarmed civilians combatant.
- Do not murder an unarmed civilians women
- Do not murder an unarmed civilians children
- Do not murder an unarmed civilians monks and preachers
- Do not murder an unarmed civilians the innocent old persons
- Do not attack the mosque
- Do not attack the synagogue
- Do not attack the churches
- Do not attack the any house.

4. Peacemaking mechanism adopted by the Holy Prophet (PBUH)

In order to make peace in the society, the Holy Prophet (PBUH) adopted the following measures:

(i) Peace through equality

The Holy Prophet (PBUH) kept peace in the society by introducing the concept of social, political, economic, legal and religious equality as He said.

إِلَّا لَافْضِلَ لِعَرَبِيٍّ عَلَى عَجْمِي وَلَا لِعَجْمِي عَلَى عَرَبِيٍّ وَلَا لِحُمْرٍ وَلَا لِحُمْرٍ عَلَى أَسْوَدٍ وَلَا

بِالتَّقْوَى

"There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God-consciousness."

(ii) Peace through pacificism

For the Holy Prophet (PBUH) pacificism was paramount. In fact violence had never been an option for the Holy Prophet (PBUH). He (PBUH) always called for peace in the society.

(iii) Peace through women and minority rights

The Holy Prophet (PBUH) introduced peacemaking in the society by giving special rights to women and minorities. Social, economic, political and fundamental rights were granted to women and minorities thus adding to the bliss of peace in the society.

(iv) Peace through mercy

The Holy Prophet (PBUH) is the messenger of mercy. As Allah the almighty said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الانبیاء: 107)

"And We have not sent you but as a mercy to the nations."

He always had special mercy on both human beings and animals. Ipso facto, the Holy Prophet (PBUH) promoted peacemaking in society and battlefield through special mercy on mankind. If the combatant falls down at battlefield and begs pardon, then He is forgiven in Islam under the bliss of mercy.

(v) Peace through justice

In addition to social, economic, legal and political justice, the Holy Prophet (PBUH) introduced the concept of justice at battlefield by categorizing the levels of aggressors pardoned in Islam. As Quran says,

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوَىٰ (البائدة: 8)

"And let not the enmity and hatred of others make you avoid justice. Be just that is nearer to piety;"

(vi) Peace through morality and tolerance

Morality and tolerance as preached by our beloved Holy Prophet (PBUH) were the main source and cause of maintaining peacemaking process in the society.

(vii) Role of Mosque

In Islam, mosque is not only a place where we worship Allah Almighty, but is also a place of great socialisation, personality development and decision making (in early caliphate era particularly). Therefore, peacemaking measures are planned in the mosque in the religion of Islam.

(viii) Rule of law

In Islam, there is rule of law. There is supremacy of law; no individual can transgress law. The Islamic state never bows down before the subversive, rebellious and jeopardizing elements in the state.

(ix) Brotherhood

The Holy Prophet (PBUH) assured peace in society through magnanimous blessing of brotherhood in Islam. All Muslims are regarded as brothers, thus increasing the level of peace in the society.

(x) Peace through *zakat* and other pillars of Islam

All pillars of Islam including Zakat, prayer, Hajj etc. promote peace making in the society.

(xi) Peace through pluralism

The Holy Prophet (PBUH) achieved peace through promotion, peaceful coexistence (pluralism) instead of coercive collectivism.

(xii) Peace through diplomacy

Our Holy Prophet (PBUH) always sorted out disputes and problems through great mastery of diplomacy.

(xiii) Peace through collective security

In Islam, peacemaking was mostly done and managed by the concept of collective security and Naqabat i.e. the concept of neighbourhood, security and peace belong to the general popular driven and state collective security.

5. International aspect of establishment of peace

The Holy Prophet always emphasized on having a demeanour of mercy and compassion towards the humans. He (PBUH) said:

"He who does not show mercy to others, will not be shown mercy." (Al-Bukhari)

With regard to forbearance and compassion towards the humanity, he (PBUH) said:

"The Merciful One shows mercy to those who are themselves merciful (to others). So, show mercy to whatever is on earth, then He, who is in heavens, will show mercy to you."

Highlighting the importance of universal goodwill, the Holy Prophet (PBUH) said:

"He has not affirmed faith in me who eats to his satisfaction and sleeps comfortably at night while his neighbour goes hungry — and he is aware of it."

6. Ordainment to establish relations with peaceful and peace-loving countries

There is no denying the fact that Islam calls for a universal community. The following verse from the Holy Quran is a law for the Muslims when it comes to maintain relations with Muslim as well as non-Muslim nations:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes — from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion — [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers." (Al-Mumtahina: 8-9)

7. Conclusion

It is an indubitable and untarnished fact that Islam is a religion of peace, love and mercy. Therefore, our beloved Holy Prophet (PBUH) is the true and the best peacemaker in the history of the world. The Holy Prophet (PBUH) founded and introduced the concept of peace, passivism and pacifism. The Holy Prophet (PBUH) is the messenger of love, affection and spiritualism. The Holy Prophet (PBUH) was the best statesman, founder of international relation and peace.

QUESTION 15

THE HOLY PROPHET MUHAMMAD (PBUH) AS A ROLE MODEL FOR EDUCATOR

SYNOPSIS

1. **Introduction**
2. **Knowledge and its importance**
 - Learning the basic teaching of Islam
 - Explanation of first revelation
3. **Muhammad's (PBUH) attitude toward learning**
 - Value of knowledge
 - Importance of knowledge in *Ahadith*
4. **Object of Muhammad's (PBUH) Prophethood**
5. **The nature and extent of Muhammad's (PBUH) teachings**
6. **Science & Quran**
7. **History and anthropology**
 - A new pattern of study
8. **Geography**
9. **Agriculture and irrigation**
10. **Cosmology**
11. **Natural history**
12. **Animal kingdom**
 - Verses about animal kingdom
 - Behaviour of some species
 - Source of animal milk
13. **Stages of man's creation**
 - Fertilization by a small quantity
 - Composition of the liquid
 - Lodging in the female genital organs

- Evolution of the embryo
- 14. **The cosmos and its mathematical study**
- 15. **Mathematics**
- 16. **Astronomy**
- 17. **Physics**
- 18. **Medicine**
- 19. **Conclusion**

ANSWER

1. Introduction

Prophet Muhammad's (PBUH) contribution to the field of knowledge and education is not less than to any other field of human activity. He immensely enriched the people among whom he was born with his Divine and encyclopaedic wealth of knowledge and through them, the whole of mankind. He kindled the light of knowledge and reason in the midst of the Arabian desert and it gradually engulfed the entire world with its glare, destroying all shadows of ignorance and superstition. It seems strange and incredible that Muhammad (PBUH), who himself was untutored and unlettered, gave learning and knowledge to his people who later on became the educators of the world. He produced scholars and philosophers from the pagans and made them the leaders of the world. This is why he is acclaimed as a great educational leader. Muhammad (PBUH) was indeed an educator, the true director to guide humanity toward greater freedom and happiness."

If one examined with reason and without prejudice the fact that an unlettered man became the educator of a great people who stimulated efforts towards knowledge and research in various fields of study and then practically led the scientific revolution in the West, one would come to no other conclusion but that it was Divine Guidance alone. Muhammad (PBUH) could not, of himself alone have achieved this remarkable miracle. According to one scholar, his democratic thunder "was the signal for the uprise of the human intellect against the tyranny of priests and rulers. In that world of wrangling creeds and oppressive institutions when the human soul was crushed under the weight of unintelligible dogmas, and the human body trampled under the tyranny of vested interests, he broke down the barriers of caste and exclusive privileges. He swept away with his breath the cobwebs which self — interest had woven in the path of man to God. He abolished all exclusiveness in man's relation to his Creator. This unlettered prophet, whose message was for the masses, proclaimed the value of knowledge and learning. In order to have a correct estimate of his contribution to world education and culture, it is necessary to study the nature and standard of education which he imparted to his people.

2. Knowledge and its importance

The degree of importance Islam attaches to knowledge can be seen from the fact that the very first Revelation commences with the subject of 'learning': as Holy Quran describes:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق: 1-5)

"Read! in the name of your Lord Who created — created, out of a mere clot of congealed blood. Read! And your Lord is most Bountiful. He Who taught the use of the Pen, taught man that which he knew not (Al-Alaq, 96:1-5).

Muhammad (PBUH) is here told to learn, study and understand by the Name of his Lord, Who by His Grace has given man, though of very lowly origin, knowledge and understanding of things and thereby raised him to a higher status.

ii. Learning the basic teaching of Islam

In this verse of the Qur'an, Muhammad (PBUH) is made to realise three things: First, that man can acquire knowledge and understanding only with the help and Grace of God: Human efforts will no doubt succeed but with the help of God success will be more fruitful and useful. Secondly, that man is created from a very lowly and humble origin and, as such, cannot by himself become or acquire anything useful or

of any great value. Thirdly, that man, coming from such a humble origin, is ignorant and has not learned anything. It was only by God's grace that He raised this lowly born animal into a position of honour and dignity. He gave him understanding and knowledge of things and a capacity to learn and acquire more and more knowledge. He is not only given knowledge but also the art of writing with the pen, which has enabled him to disseminate and promulgate knowledge widely and thereby preserve and protect his cultural heritage generation after generation.

ii. Explanation of first revelation

The Quran emphasizes the importance and need of learning and especially learning the basic teachings of Islam. And it was not required that all the believers should leave their houses (for learning) but why did not some people from every habitation leave their houses in order to learn and understand the way of Islam and to teach their people when they returned to them?" (9:122). This verse points out that it is not necessary that for this purpose all of them should leave their houses and come to Al-Madinah to get knowledge, but some of them should come from each habitation, clan and region to the centres of knowledge to understand Islam. Then they should go back to their own habitations and bring understanding of it to the common people. In this connection it should also be clearly understood that the command about mass education given in this verse is not merely about literacy but had the definite aim of imparting understanding of the way of Islam among the masses and enabling them to refrain from un-Islamic ways. This is the real and permanent aim of education that has been set before the Muslims by God Himself....." And the people who are ignorant are advised,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (النحل: 43)

"You may enquire from the people who possess knowledge if you do not know yourselves" (16:43).

Thus Islam encourages the acquisition of knowledge among people who are without knowledge.

3. Muhammad's (PBUH) attitude toward learning

Prophet Muhammad (PBUH) always stressed the importance of knowledge to his followers. It is reported by Abu Hurairah that God's Messenger said, "If anyone travels on a road in search of knowledge, God will cause him to travel on one of the roads to Paradise; the angels will lower their wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and the fish in the depths of the water will ask forgiveness for him. The superiority of the men of learning over virtuous men is like that of the moon in the night when it is full over the rest of the stars." He is also reported to have said, "He who goes out in search of knowledge is in God's way till he returns, "and" a word which contains wisdom is the stray beast of the wise man, so whenever he finds it he is most entitled to it."

The Holy Prophet Muhammad (PBUH) also said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ (الحديث)

"The search for knowledge is the duty of every Muslim man and Muslim woman."

Every Muslim is, therefore, individually obliged to learn the basic principles of Islam, individual duties and moral requirements; while the Muslim community is collectively responsible for education in all other spheres of knowledge, omission of which will be considered a collective sin.

i. Value of knowledge

"Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts to its befitting objects, performs an act of devotion to God."

Knowledge enables the possessor to distinguish what is forbidden from what is not: it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of a friend; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next.

ii. Importance of knowledge in *Ahadith*

"He also said: 'The ink of the scholar is more holy than the blood of the martyr', and repeatedly impressed on his disciples the necessity of seeking for knowledge 'even unto China', Muhammad (PBUH) is reported to have said, 'One hour's meditation on the work of the Creator in a devout spirit is better than seventy years of prayer.'

The Holy Messenger also said, "To rise up at dawn and learn a section of knowledge is better than to pray one hundred rakat; it is better than the world and its contents; knowledge is a treasure-house and its key is enquiry. So enquire and there are rewards for it for four persons: the enquirer, the learned man, the audience and their lover: to be present in an assembly with a learned man is better than praying one thousand rakat". The Prophet was asked, "O Messenger of God, is it better than the reading of the Qur'an?" He said, "What benefit can the Qur'an give except through knowledge?"

4. Object of Muhammad's (PBUH) Prophethood

The object of all the Prophets was to teach knowledge and show the people the right way of life and establish a system of virtue and justice. "We sent before this Our Messengers with clear signs and sent down with them the Book and the balance (of right and wrong) that man may stand forth in justice." (37:25). This verse has almost summarized the objectives of the Prophets. First, they very clearly taught to the people the Right way of life in beliefs and forms of worship and in morality and human relationships, and also the wrong way, which they must avoid under all circumstances. Secondly, they taught the knowledge of the Book, which was necessary for their guidance in various matters. Thirdly, they also taught people the knowledge of Right and Wrong so that they were able to distinguish between the extremes and find the golden means of justice and truth. The Prophets were equipped with three tools in order to establish a system of justice and virtue in people's individual, as well as social, life.

Prophet Muhammad (PBUH) was also sent with the same objective, Quran says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ (الجمعة: 2)

"It is He Who has sent among the unlettered a Messenger from among themselves, to rehearse to them the signs, to purify them, and to teach them the Book and Wisdom" (62:2).

This verse briefly explains the four-fold object of the Prophet Muhammad (PBUH). First, he recited and taught the verses of God which bear witness to His grandeur and greatness as well as His

mercy and grace. Secondly, he purifies people's morals, customs and business affairs of all filth and evil and conducts them to a high standard of moral behaviour. Thirdly, he teaches them the Book (i.e., the Scriptures) and knowledge and guides them to the right way of life; and finally, he educates them by his own actions and life-style in the wisdom and purpose of Creation. Thus the basic objective of education in the framework of Islamic culture is to discharge these prophetic functions in educating the people in the religion of Islam, to imbue them with the spirit and ideals of this religion, and impart to them general knowledge which will help them to enjoy a mature life.

5. The nature and extent of Muhammad's (PBUH) teachings

Prophet Muhammad (PBUH) asked people to forget their old ways and customs and invited them to the Divine guidance he received from God and advised them to depend for all practical purposes on the Qur'an. "O Prophet, We have sent this book to you with the Truth so that you may judge between people in accordance with the right way which God has shown you" (4:105). And in Surah Al-A'raf, "(So now mercy has been assigned to those) who follow this Messenger, the ummi (unlettered) Prophet, whose mention they shall find in the Torah (Tawrat) and the Gospel (Injil) with them. He enjoins them to follow virtue and forbids them to do evil; he makes pure things lawful for them and impure things unlawful. Those who believe in him and support him and follow the guidance of the light which has been sent down with him shall prosper and attain success." (7:157)

As Muhammad's education contains essential parts of the previous teaching, they are advised to follow the teaching and guidance of the Qur'an. "O you to whom the Book has been given! Believe in the Book We have sent down now confirming the Book you already have with (4:47). And in Surah Al-Maidah, "O people of the Book! Our Messenger has come to you; he reveals many things in the Book which you were concealing, and passes over many things that are now unnecessary. Light has come to you from God and the Book which guides to the truth, whereby God leads to the ways of peace to those who seek His Pleasure and bring them out of the depths of darkness into the light of His grace and guides them towards the right way." (5:15-16)

The concept and belief that man's fundamental role on the earth is that of the vicegerent of God is the cornerstone of Islamic culture. And in order to fulfill his functions as such, it is necessary that he should acquire the right and the true knowledge of God, the only Sovereign Lord.

6. Science & Quran

The central theophany of the Islamic revelation from which have been drawn the principles of both knowledge and action is the Holy Qur'an, to which must be added the prophetic Hadith. The Qur'an and Hadith together are the fountainhead of all knowledge. More specifically, these sources have played a double role in the creation and cultivation of the sciences. First of all, the principle of all sciences is contained in the Holy Qur'an. Secondly, the Qur'an and the Hadith have created an atmosphere for the cultivation of the sciences by emphasizing the virtue of pursuing all knowledge that is in one way or another a confirmation of Divine Unity. Therefore, a whole metaphysics and cosmology have issued from the bosom of the Qur'an and the Hadith and have acted as the basis upon which all the sciences have been constructed. They have also created a particular atmosphere which has fostered and encouraged all intellectual activity that is in conformity with the spirit of Islam as reflected in the Qur'an and the Hadith.

Following is a brief description of various branches of science that has been mentioned in the Holy Quran and Hadith. It must be kept in mind that a large number of sciences and their sub-discipline have been mentioned in Quran. However only important of them one being discussed hereunder:

7. History and anthropology

The true criterion of judgment as to whether a nation is great or small, advanced or backward, civilised and cultured or uncivilised and uncultured is the Divine Law. Both people who believe and

those don't believe can build great civilizations and make material progress but the material and even scientific basis of any civilisation, however, great and powerful, is not the criterion of human progress. The true criterion of judgement is whether they are based on Divine Law or not. Islam studies human history on these lines and all those people who dominated the earth during their time merely by the force of their material power and strength and did not believe in God were ignorant and agnostics (jahiliyya). Islam studies history at both ends; from its first to its last end: "It is He Who has created you; and of you some are believers and some are unbelievers. And God sees well all that you do" (64:2). And in Surah Hud, "It is He Who has created you from the earth and made it a living place for you. So ask His forgiveness and turn to Him in repentance." (11:61)

Therefore Judging by this standard, many of the ancient civilisations, such as the Pharaohs, Babylonians, Assyrians, Greeks and Romans are considered representative of ignorance and agnosticism (jahiliyyat). No other lesson may be learned from these nations but that nothing can avail those who do not believe in Divine Knowledge.

○ A new pattern of study

Prophet Muhammad (PBUH) set a new pattern for the study of human history. He showed that it was not a boring tale of past nations nor a glorious record of their achievements but a very serious and a sad story of man's failure. It is a piety that a succeeding nation learns a lesson from the mistake of the fallen nation it replaces. There would be a great guidance for the people if they considered seriously the question why those people, who were ruling over the land before them and were prosperous and flourishing, were utterly ruined and totally destroyed..... This also shows how Islamic historiography, though keeping in view what other historiographies mention and cherish, is altogether different in its approach and method.

The facts about nations lives, civilisation and achievements will remain unchanged in the Islamic historiographical methodology. All their works of art, architecture, philosophies, sciences and military expeditions, will be mentioned without any effort to undermine or undervalue them. The Qur'an mentions different people as they were. The Ad (people) rejected the Messengers. Their brother Hud said to them, "Do you build a landmark on every high place? ... Do you get for your selves fine buildings? ... and when you exert your strong hand, do you do it like men of absolute power?" (26:123-30). And "the Thamud (people) rejected the Messengers. Will you be left secure, in the enjoyment of) all that you have here? — gardens and springs, and com - fields and date palms? ... And you carve houses out of (rocky) mountains with great skill. (26:141-49) And in Surah Saf, "Before them many rejected Messengers, the people of Noah and Ad and Pharaoh, the Lord of Stakes (i.e., of power and arrogance)" and Thamud and the people of Lut" (38:12-13). And in Surah Al-Zukhrif, "And Pharaoh proclaimed among his people saying, O my people! Does not the dominion of Egypt belong to me, these streams flowing underneath my palace?" (43:51)

Likewise, in the study of anthropology, Muhammad (PBUH) taught the same pattern: that the first man was created and given proper Divine guidance and instruction in order to enable him to lead the life of true and obedient servant of God. And all mankind sprang from one pair of parents, who were given True Knowledge of God and His Creation. "Just recall the time when your Lord said to the angels, 'I am going to appoint a vicegerent on the earth.' After this He taught Adam the names of all things" (2:30-31). And in Surah An-Nisa, "O mankind! reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women. Reverence God" (4:1).

8. Geography

Hazrat Muhammad (PBUH) was not a geographer, nor was geography his aim, but the Divine Book which he was given is so comprehensive and vast in knowledge that it stimulated man's curiosity, effort and research in all fields of study. Not only the earth but the whole universe became a subject of study for him. He realized his own position as vicegerent of the Creator and that as such he must

exercise some control over the earth and try to harness the natural forces for his own benefit. Invigorated and inspired by this type of Qur'anic teachings, the Muslims went ahead to solve the mysteries of nature and space which was a very obvious field of study. The Qur'an repeatedly invites man to travel round the earth and see the fate of those who disobeyed God's Commandments. "Do they not travel through the earth, and see, what was the end of those who were before them?" (12:109) And in Surah Al-Hajj, "Do they travel not through the land. So that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear?" (22:46).

- Then the pilgrimage to the Holy City of Makkah also stimulated geographical research. The Muslims conceived Makkah as the central point of the world and tried to find routes, distances and directions of different cities from the central point. It was absolutely necessary to find the correct direction of each place from Makkah so that the Muslims could offer their daily prayers facing the direction of Makkah. As the Muslim influence and faith spread to far distant places in the north, east, west and south, efforts to find the direction of and location of each region from Makkah became all the more necessary. This led to the determination of points of longitude and latitude of hundreds of towns and cities with greater exactness than before. The invention of the compass was also made possible by this urge to find the correct direction of Makkah from different parts of the world. Again the daily prayers necessitated the proper timing of each prayer and proper times of fast. This must have led to great research on these subjects.
- Another factor which provided a further stimulus to geographical study was the realisation on the part of Muslims that they were the rightful inheritors of the earth and all its wealth and that it was therefore their duty to see that all its wealth was properly exploited and utilized. "It is He Who has made you (His) agents, inheritors of the earth; He has raised you in ranks, some above others, that He may try you in the gifts He has given you" (6:165). And in Surah Yunus, "Then We made you heirs in the land after them, to see how you would behave!" (10:14) This added an impetus to quicken the pace of geographical research to find other places which men had inherited.
- The Qur'an very effectively appeals to men of understanding to look deep into the creation of the earth; and the heavens, "Behold! in the creation of the heavens and the earth; in the alternation of the day and the night; in the sailing of the ships through the oceans for the profit of mankind; in the rain which God sends down from the skies, and the life which He gives therewith to the dead earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are Signs for wise people" (2:164). And in Surah Aal-e-Imran, "Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding, who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the wonders of creation in the heavens and the earth (with the thought), 'Our Lord! not for nothing have you created all this'" (3:190-191).

9. Agriculture and irrigation

The study of the Qur'an also provides stimulus to human efforts towards the development of agriculture and irrigation for the benefit of mankind. The Islamic philosophy of worship and 'ibadah', that every effort and activity of man which is undertaken in the obedience of God and His Commandment is a virtuous deed, encouraged research in every field, including agriculture and irrigation. As agriculture was the basic activity, it received a tremendous boost from Qur'anic study: "It is He Who produces gardens of upright trees and vineyards, and date-palm trees, Who has made the crops grow, which yield different kinds of edibles; Who has produced olive and pomegranate trees, whose fruits are similar in shape yet differing in taste. Eat of their fruits, when they bear fruits, and give away God's due at the harvest time, but do not transgress the limits, for God does not like transgressors. And it is He Who has created, from among the cattle, beasts of burden and beasts for riding, and also those whose flesh you eat and whose skins you use for making beds; therefore eat of those provisions that God has given you and do not follow in the footsteps of Satan for he is your open enemy."

- And in Surah Al-Nahl: "It is He Who sends down rain from the sky: from it you drink, and out of it grows the vegetation on which you feed your cattle. With it, He produces for you corn, olives, date-palms, grapes and every kind of fruit; surely in this is a Sign for those who reflect" (16:10-16:10-11). These and many other verses of the Qur'an which present the integrated view of the Islamic concept of religion and human life greatly helped in stimulating research and work in the field of agriculture. Muhammad himself encouraged efforts in this direction. Once he remarked that even if you knew the world would end tomorrow, you should plant a tree. And as water was indispensable for agriculture, human efforts were diverted to harness this source of power for the benefit of man. Here, again, the Qur'an provided a further motive: "And He has set up on the earth mountains standing firm, lest it should shake with them; and rivers and roads; that you may guide yourselves." (16:15)
- Such verses of the Qur'an activated immense research in this field and benefited Muslims and other peoples of the world. Great projects of irrigation were undertaken by the Muslims all over the empire, which practically revolutionised the agricultural trade. Many water-raising devices, underground irrigation methods, water-storage dams and other irrigation technology was developed by the Muslims as a result of this stimulation by the Qur'an. This philosophy gave the benefits of both worlds. They enjoyed the fruits of their labour as well as the pleasure and Blessing of their Lord, for every act of a believer is an act of ibadah and, therefore, a virtuous deed.

10. Cosmology

Cosmology is the starting point of all Islamic sciences and it deals with the Creation of God, Who is One, both transcendent and immanent. "There is no deity but One God, and Muhammad (PBUH) is the Messenger of God. "All the cosmos was created by One God and, in spite of its vastness and hierarchic structure, reflects the Unity of God. "God! There is no god but He, the Living, the Self-Subsisting, the Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and the earth. Who is there who can intercede in His Presence except with His permission? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass anything of His Knowledge except what He Wishes. His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme in Glory." (2:255)

- This clearly shows that God is the controlling authority, the Central Point in the cosmos, and the latter "is directly related to the principles of the Islamic Revelation and to the metaphysics which issues forth from the esoteric message of the Qur'an and the inner teachings of the Prophet which are its complement." The study of the cosmos ultimately brings man back to where he started: the knowledge of God's Unity and that the whole universe is under His direct command and control and that He is fully aware of what is happening on the earth and in the heavens.
- From the study of the Qur'an sprang many sciences, depicting and revealing diverse aspects of the cosmos but these sciences were completely united through the perception of a universe created, controlled and directed by God. As a result of this, in all their diverse forms, Islamic cosmology and cosmography have served as background, matrix and principle for the various Islamic sciences from geography to alchemy. They have made possible the linking of the particular sciences to the principles of Islamic Revelation and the creation of an integral civilization by Islam in which the various sciences have been cultivated without disrupting its unity, a civilization in which nature has been studied without destroying the harmony between man and his natural and cosmic environment.
- The Qur'an refers to the basic process of the formation of the universe and the consequent composition of the worlds: "Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder? We made from water every living thing. Will they not believe?" (21:30). And again in Surah Ha Mim, "Moreover, He comprehended in His design the sky and it had been (as) smoke; He said to it and to the earth, 'Come you together,

willingly or unwillingly. They said, 'We do come (together) in willing obedience'. So He completed them as seven firmaments in two periods and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights (of stars), and (provided it) with guard (in the form of atmosphere). Such is the Decree of Him, the Exalted in Might, full of Knowledge" (41:11-12).

11. Natural history

Natural history is another integral part of the Islamic sciences and studies the descriptive aspect of nature in the same context: that all these things are God's creation and that in studying them man can find many signs of God. This study covers geology, mineralogy, botany and zoology.

- Geology: As pointed out before, Qur'anic studies provide a strong drive for research into the truth and the deeper realities of the physical phenomena of nature which led to discoveries of new knowledge in natural history, including geology; e.g., major transformations on the surface of the earth, its structure, weathering, fossils, rocks etc. The Qur'an refers to the general stability of the earth's crust. "Who has made the earth stable to live in and made rivers in its midst and set thereon mountains standing firm; and placed a barrier between the two seas? Can there be another god besides God? Nay, most of them know not" (27:61). And in Surah al-Mulk: "It is He Who has made the earth manageable for you so walk through its tracts and enjoy the sustenance which He has given; but unto Him is the Resurrection" (67:15). Remember the central point of Islamic philosophy remains dominant in every field of study, showing thereby that all these wonders of nature are the creation of One God.
- Then attention is drawn to the phenomenon of the folds in the earth's crust in the formation of the mountains, "And We have spread out the spacious earth; how excellently We do spread out" (51:48). And in Surah Nuh, "And God has made the earth for you as a carpet so that you may go about therein, in spacious roads" (71:18-19).
- The function of the mountains in the stability of the earth's crust is mentioned in the following verses: "Have We not made the earth as a wide expanse and the mountains as pegs?" (78:6-7). Again in Surah al-Ghashiya, "(Do they not) look at the mountains, how they are fixed firm? And at the earth, how it is spread out?" (88:19-20). And in Surah Luqman, "He set on the earth mountains standing firm, lest it should shake with you" (31:10).
- The nature and some of the characteristics of rocks are mentioned. "They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of God" (2:74). And in Surah Bani Israel, "Say: Nay! Be you stones or iron, or created matter which, in your minds, is hardest (to be raised up)?" (17:50-51)
- There seems to be some reference to earthquakes, "When decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer" (11:82). And in Surah al-Hijr, "And a mighty blast overtook them before morning. And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay" (15:72-73).
- Mineralogy: The Qur'an refers to the wonderful colours and shades and points out that they are to be found not only in vegetation but in rocks and mineral products as well: "And in the mountains are tracts white and red, of various shades of colour and black intense in hue" (35:27). There is a reference to the use of iron in Surah al-Saba "We made the iron soft for him, (commanding) 'Make you coats of mail, balancing well the rings of chain armour' (34:10-11). And the use of brass: "And We made a fountain of molten brass to flow for him" (34:12). And in Surah Al-Kahf, "Bring me blocks of iron'. At length, when he had filled up the space between the two mountain sides, he said, 'Blow (with your bellows). Then when he had made it (red) as fire, he said 'Bring me, that I may pour over it, molten lead" (18:96). And in Surah al-Hadid: "And We sent down iron, in which is (material for) mighty war, as well as many benefits for mankind, that God may test who it

- of man while engaged in his multitudinous pursuits of life.
- Botany:** The Qur'an mentions in numerous verses the beneficial and magical effect of the rain and the winds on vegetation. "It is He Who sends down rain from the sky and thereby causes every kind of vegetation to grow, and with it produces green fields and trees and brings forth close-growing grain and from the blossoms of palm trees brings forth sheaths of clustering dates and vineyards and olive-groves and gardens of pomegranates; though their fruit resembles each other yet each has its distinctive quality. Behold! how they bring forth fruit and how their fruit ripens, for there are indeed Signs in these for those who believe." (6:99).
- And in Surah Qaf, "And We send down from the sky blessed rain where We produce gardens and grain for harvest; and tall stately palm trees, with shoots of fruit-stalks, piled one over another, as sustenance (for God's servants) and We give new life therewith to a dead land; so will be the resurrection (from the graves)". (50:9-11)
- Zoology:** The process of creation in the animal kingdom is again mentioned to remind man of the grace and blessings of God upon him. It recalls to his mind the origin of all life on earth: "We made from water every living thing. Will they not then believe? (21:30). And again in Surah An-Nur, "And God has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four." (24:45)

12. Animal kingdom

The Qur'an describes the harmonious adaptation of the Creation to man's needs: "He has created cattle, which provide you with clothing and food, and there are other benefits also for you in them; they look pleasant when you drive them to the pasture in the morning and bring them home in the evening. They carry your burden to far-off lands, which you could not reach without painful toil. Indeed your lord is All-Compassionate and All-Merciful. He has created horses, mules and donkeys so that you may ride on them, and that they may add splendour to your life. And He creates for you many other things, of which you have no knowledge at all. God has taken upon Himself to show the Right Way, when there exist crooked ways, too" (16:5-8).

i. Verses about animal kingdom

There are many verses in the Qur'an which describe the animal kingdom, with its wonderful diversity, beauty and charm. The reproduction process in the animal kingdom is described in the Qur'an: "That He did create in pairs male and female, from a small quantity of liquid when it is poured out" (53:45-46). And the existence of animal communities like that of humans is also described in the Qur'an. "As regards signs, look at any of the beasts that move upon the earth and at any of the birds that fly in the air; they too are communities like you. (you will see that) We have left out nothing in pre-determining the courses of their lives; then to their Lord they will be gathered" (6:38).

ii. Behaviour of some species

The Qur'an has also mentioned the behaviour of some of the species in the animal kingdom. It describes bees, "And behold! your Lord has inspired the bee with this: 'Build your hives in the mountains, trees and in what man builds; then drink nectar from every kind of fruit, and follow the ways made by your Lord.' From its belly comes out a fluid of different colours wherein is healing for mankind" (16:68-69). The behaviour of spiders is mentioned in these words: "The parable of those who take protectors other than God is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house; if they but knew" (29:41). The Qur'an describes also the birds. "Have they never observed how birds are poised in the atmosphere of the sky? No one can hold them up except God. There are many signs in this for those who believe." (16:79)

iii. **Source of animal milk**

It describes the source of animal milk. "And surely there is an instructive sign for you in cattle. We give you to drink of that which is in their bellies between the excretions and blood, a milk pure and pleasant to those who drink it" (16:66). This, of course, refers to the most wonderful process of the formation of pure milk in bellies of the she-cattle, for the fodder they eat turns into blood, filth and pure milk, which is altogether different from the first two in its nature, colour and usefulness." (923) These revelations about the initial process of milk formation by the Qur'an were totally unknown to man before the modern discoveries in the fields of chemistry and physiology about the digestive system. Therefore, the existence of this information in the Qur'an "can have no human explanation", and must have been a Revelation from God.

13. Stages of man's creation

Man's reproductive process is mentioned on several occasions in the Qur'an, which was quite unknown before the modern age, "It is He Who has created you in different stages" (71:14). God reminds man of his humble and low beginning. "O man! what seduced you from your Lord, Most Beneficent? It is He Who created you and fashioned you in due proportion and gave you a balanced form. (82:6-7). And Surah Al-Tariq, "He (man) is created from a drop of liquid emitted — proceeding from the backbone and the ribs" (86:6-7).

i. **Fertilization by a small quantity**

The fertilization process takes place with a very small quantity of liquid: "Then We placed him (man) as a drop of sperm in a safe place fixed" (23:13). And in Surah Al-Qiyamah: "Was he (man) not a drop of sperm poured (in lowly form)" (75:37).

ii. Composition of the liquid

The Qur'an describes the composition of the fertilizing liquid in several verses: "Surely, We created man from a drop of mingled sperm;" (76:2); and in Surah Al- Sajdah, "And made his progeny from a refined extract of the nature of a despoiled fluid."(32:8). Again in Surah Al-Mursalat, "Have We not created you from a despicable fluid?" (77:20).

iii. Lodging in the female genital organs

The Qur'an mentions the lodging of the egg after its fertilization in the female organ: "And We cause whom We please to rest in the womb for an appointed term" (22:5). The fertilized egg remains clinging to the uterus and draws nourishment for its growth from it. "Who created man, out of a mere clot of congealed blood" (96:1-2). And in Surah Al-Mumminun: "Then We made the sperm into a clot of congealed blood (i.e., which clings). (23:14:40:67) and 75:37-38) (25)

iv. **Evolution of the embryo**

The Qur'an describes also the development of the embryo inside the uterus, "Then We made the sperm into a clot of congealed blood; then of that clot We made a [foetus] lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature, so blessed be God, the Best to create! (23:14)- And in Surah al Hajj. "We created you out of dust, then out of sperm, then God, the Best to create! ... Then we made from him a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest [Our power) to you; and We cause whom We wish to rest in the womb for an appointed term, then do manifest [Our power) to you; and We cause whom We wish to rest in the womb for an appointed term, then do bring you out as babies, then (foster you) that you may reach your age of full strength" (22:5).

"And Allah fashioned him in due

The Qur'an also refers to the appearance of senses and sexual organs: "But God fashioned him in due proportion, and breathed into him something of His Spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding); little thanks do you give" (32:9). The appearance of the sexual organs

is described, "Then He made you in pairs, the male and female" (75:39).

This information about egg fertilization and its development in the womb is a clear indication that Muhammad was given all this knowledge by the Creator. Himself so that man may realize and understand that all this is from their Lord and follow the Right Way.

14. The cosmos and its mathematical study

The Islamic sciences have given mathematics a special position because of the symbolism of numbers, especially the number One, which is the source and centre of the Doctrine of Unity (Tawhid). Through the numerical multiplicity of this world man can ascend to the central point of unity and enjoy the peace and quietness of His Bliss. Several chapters of the Qur'an begin with symbolical letters which also point to and could lead man to the same point of Unity. Thus mathematics and its study came to be linked with spirituality for it provides an order and harmony commonly associated with the latter. That is why it became the centre of attraction for the Muslims from the very beginning. Besides, it gave them a better understanding and comprehension of the nature and power of their Lord through the study of astronomy, astrology and physics, which it made possible for them.

15. Mathematics

Encouraged and stimulated by the study of Qur'anic knowledge, Muslims began with the science of numbers (ilm-al-adad) and the science of reckoning (ilm-al-hisab) and later on the "study of numbers and numerical series developed into computation and led to several important achievements". The Qur'an mentions numbers (al-adad) in different contexts. "Then We drew a veil over their ears, for a number of years, in the cave" (18:11; 18:22).

Likewise the favours and blessings of God are too many to be counted in numbers. "But if you count the favours of God, never will you be able to number them." (14:34; 16:18). The use of numbers is also mentioned in regard to some forms of worship (ibadah). "Fasting (is prescribed) for a fixed number of days - but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later" (2:184-185).

16. Astronomy

The study of astronomy, more than any other subject, reminds man of the immense vastness of the Universe and the Might and Power of its Creator. All this multitude of heaven and celestial bodies is controlled and operated in a very disciplined and orderly way. There is perfect order and unity of purpose which glaringly suggests the presence of a Creator who is all the time controlling, directing and managing the whole thing. The style throughout is, as usual, admonitory, inviting man to the eternal system of Divine Worship and to the way of His Messengers, but occasionally dropping a few hints here and there for human guidance regarding the affairs of the Universe. However, the nature and object of this digressive informative knowledge is admonitory, so that man may always remember that the Islamic sciences are not themselves as important as the conclusion to which they lead him: obedience to the Creator and Controller of this Universe.

17. Physics

The Qur'an has dealt very extensively with the physical world as it has already been explained under Astronomy. This description of the Universe greatly influenced the early Muslims, who became pioneers in formulating the principles of natural philosophy. "God is the Light of the heaven and the earth. The parable of the Light is as if there were a niche and within it a lamp; the lamp enclosed in glass; the glass as it were a brilliant star; lit from a blessed tree, an alive, neither of the East nor of the West, whose oil is wellnigh luminous, though fire scarce touched it: Light upon Light! God guides whom He Will to His Light. God sets forth parables for men; and God knows all things" (24:35).

- This passage gives some idea of the nature and extent of the universe and its Creator. It has been the source of inspiration to generations of men in the field of natural philosophy and in the physical world of God and every generation has added to and broken new ground in these sciences. Even to an ordinary student of science it does provide some information about everyday physical phenomena: light, lamp, glass, shining star, etc, leaving aside their mystical and natural philosophical meaning.
- The Qur'an mentions light in several passages in different contexts. 'Is He Who made the sun to be a shining glory and the moon to be a light" (10:5). In Surah Al-Hadid, "He will provide for you a light by which you shall walk (straight in your way)" (57:28). And in Surah Nuh, "And made the moon a light in their midst, and made the sun as a (glorious) lamp" (71:16). There is also reference to the lightning and the clouds in several passages. "Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness, and thunder and lightning; they press their fingers in their ears to keep out the stunning thither-clap. The lightning all but snatches away their sight; every time the light helps them, they walk therein" (2:19-20).
- The Qur'an also mentions heat and fire on different occasions: "The same Who produces for you fire out of the green tree, when behold! you kindle therewith (your own fires)" (36:80). And in Surah Al-Qasas, "He (Moses) perceived a fire in the direction of Mount Tur. He said to his family, "Stay you here; I perceive a fire; I hope to bring you from there some information or a burning firebrand that you may warm yourselves" (28:29; 27:7).
- The Qur'an also mentions scales and balances (mizan) in various passages, pointing out the necessity of having perfect and just measures and weights in daily transactions of trade and industry: "Now has come unto you a clear (sign) from your Lord. Give just measure and weight, nor withhold from the people the things that are their due." (7:85). And in Surah Hud, "And O my people! Give you just measure and weight, nor withhold from the people the things that are their due." (11:85).
- There is possibly a reference to weightlessness and the general condition of a person (or a thing) in the cosmos above the earth's atmosphere in this verse of the Qur'an: "If anyone assigns partners to God, he becomes like him who has fallen from heaven. Then either the birds will snatch him away or the wind will blow him off into a far-distant place." (22:31). The following verse describes the condition of a person who is climbing up and finds it difficult to breathe (for lack of oxygen in the air): "And whomever He wills to leave straying, He makes his breast narrow and tight, as if he were climbing up to the sky." (6:125).

18. Medicine

The basic Islamic Doctrine of harmony and balance pervades every branch of science. Therefore it is not surprising if the principle of the balance between the natures and the humours became a part of the Islamic view of nature and influenced the study and research of Islamic medicine. Thus it would not be far from truth to say that the principles of medicine, as of other Islamic sciences, are deeply rooted in the Islamic faith. In fact, the whole study of medicine is closely related to the Islamic faith. The injunctions contained in the Qur'an and the Hadith concerning health and various questions are related in one way or another to medicine. "There is Divine Guidance regarding ablution, hygiene, dietary habits and "many other elements affecting the body" which are problems of medicine.

- The human body is considered to be the formal residence of the soul (ruh) and therefore closely related to both the spirit and the soul, thus presenting a two-fold facet: one as the symbol of existence according to the famous dictum al-insan ramz al-wujud, whereby both soul and spirit are intimately related to and dependent upon the psychical body of man because the former cannot exist in this world without the latter. Secondly, man has to maintain his outward form in a good condition to exist at all, and for this reason the existence of the inner aspects (i.e., the spirit and the soul) becomes

absolutely dependent upon the former. Therefore the health and care of the body becomes an important matter for medicine, in order to keep man outwardly and inwardly in a healthy condition.

- Another factor which provided motivation to early Muslims to study medicine was the human body itself. The study of the anatomy and physiology of the human body provided a wide field for philosophers as well as physicians to acquire more knowledge. The study of the Qur'an further encouraged research of the human body, which was thought to be as one of the signs (ayat) of the Creator. Man being the supreme and noblest creation, study of its physical body was therefore considered necessary and important for the proper understanding of God's Wisdom.
- The Qur'an has laid great emphasis upon personal cleanliness of body, clothes and place of worship and on general hygiene. Daily prayer requires believers to perform ablution five times a day and wash their bodies at least once a week (on Fridays). "O you who believe! when you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your hands with water; and wash your feet to the ankles; if you are in a state of ceremonial impurity, cleanse yourselves with a full bath. God does not wish to make life hard for you, but He wishes to purify you". (5:6) The Holy Prophet advised and encouraged cleanliness and approved those who keep themselves in a state of cleanliness by saying that, "being purified is half of faith."
- As referred to before, diet has also played an important role in Islamic medicine. Islam has prohibited certain foods and allowed others. "God has forbidden only these things: dead meat, and blood, and the flesh of swine, and what has been slaughtered in any name other than Allah's. (16:115; 2:173). Besides, all pure and clean things are allowed, "O Muhammad, ask them who has forbidden the decent and beautiful things that God has produced for His servants and (who has forbidden) the good and pure things of life bestowed by Him? Say: 'All these things are for the believers in this world but on the day of resurrection, these shall be exclusively for them.' (7:32). And people in general are advised to eat good things and not to indulge in impure and bad things, following their open enemy, Satan, "O people! eat of what is lawful and good on earth and do not follow the footsteps of the Evil One, for he is your avowed enemy." (2:168)
- These and many other verses of the Qur'an and sayings of the Holy Prophet must have had tremendous influence and effect on Islamic medicine and hygiene over the centuries and led to great study and research in this subject.

19. Conclusion

Undoubtedly Islam's contribution to knowledge and science is immense and without it this world would have been quite different, practically in the shadow of darkness and ignorance. It taught man to follow Truth wherever it may lead, and to look and investigate with a free and unprejudiced mind. Then it also broadened his outlook and made him world-embracing so that he could use his knowledge for the benefit of mankind. Above all, it guided mankind toward greater freedom and happiness. "A strong case can be made for the belief that wherever Islam penetrated, it left in its wake a more advance, enriched civilization. Iran attained the summit in the arts and sciences when the light of Islam shone at its fullest intensity. Her greatest achievements in astronomy, architecture, weaving and painting, and most striking of all, in literature, featuring such giants among men of all time as Hafiz, Sa'di, and Jalal-ud-Din Rumi, took place after she had benefitted from the noble teachings of His Holiness Muhammad, one of the few thorough educators of the human race."

Europe and the rest of the world is indebted to Islam not only for their knowledge and sciences, the fruits of which they are reaping today, but also for their cleanliness. In fact, "the contribution of the Islamic peoples to the intellectual and spiritual progress of humanity has been manifested in such diverse fields that one cannot do more than indicate certain representative items in our rich heritage. Barnes rightly points out, 'In many ways the most advanced civilization of the Middle Ages was not a Christian culture at all, but rather the civilization of the peoples of the faith of Islam.'

QUESTION 16

PUBLIC ADMINISTRATION IN ISLAM

- Q. Highlight the concept of Public Administration in Islam. (2016)

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 - Edward Gibbon opinion
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 - Right to protection against inequity and injustice
 - Freedom of faith and conscience
 - Protection from slandering of one's religion
 - Right of equal treatment
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ANSWER

1. Introduction

Four caliphs were the rightly guided successors of the Prophet (PBUH) and Imams of the Muslim. They were among the emigrants of Medina and also among the learned divines of the community. They were present at the time of treaty of Hudeybiya and revelation of Surah Noor which had promised rulership to the pious as was narrated in Surah

وَعَنْ اللَّهِ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ نَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ
خَوْفِهِمْ أَمْنًا (الدور: 55)

"Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion. Which He has chosen for them, and that He will surely give them security in exchange after their fear."

They were also among those whom the Prophet had given glad tidings of paradise. They possessed all the virtues and qualifications required of a Caliph:

1. About Abu Bakr the Prophet had said, 'Are you not the first man who will enter Paradise in my company? You would be my companion at Hauz Kausar (حوض كثر) as you were my companion in the cave. On another occasion the Prophet had said, 'In my community Abu Bakr is the most kind hearted.
2. About 'Umar, the Prophet had said:

قَدْ كَانَ يَكُونُ فِي الْأَمْرِ قَبْلَكُمْ مُحَمَّدًا لَوْ كَانَ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ
مِنْهُمْ (صحيح مسلم)

"There were originators in earlier communities. If there would be any originators in my community he will be 'Umar"

3. About 'Usman he had said:
"Every Prophet had companions. 'Usman will be my companion in Paradise.' On another occasion the Prophet had said, 'Usman is the most modest and decorous."
4. To Ali the Prophet (PBUH) had said:

أَنْتَ مِنِّي بِعِزَّةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا يَرِيقُ بَعْدِي (صحيح مسلم)

"Are you not happy that you should have the same relationship with me as Haroon had with Moses."

On another occasion the Prophet had said:

"Ali is the best judge."

He had also said:

"Tomorrow I will give the banner to one who loves God and His Apostle and who is dear to Apostle and God."

The Prophet had also said to his followers:

"It is incumbent upon you to follow me and to also follow my successors."

(i) Opinion of Abdullah bin 'Umar

Abdullah bin 'Umar opinion those who are desirous of following anyone, should follow the companions who were the best of the community, whose hearts were pure, whose wisdom was profound and who did not believe in externalia of life. They were a people whom God had selected to assist His Prophet and who extended his religion to the world. Therefore, try to emulate their ways and manners for, by the Lord, they were rightly guided people.'

(ii) Edward Gibbon opinion

"A historian who balances the four Caliphs with a hand unshaken by superstition, will calmly pronounce that their manners were alike, pure and exemplary; their zeal was fervent and sincere; and that, in the midst of riches and power, their lives were devoted to the practice of moral and religious duties." (The history of decline and fall of Roman Empire)

2. Pious caliphate under the Quranic guidings

Islamic state strikes a balance between the individual and the state so that the State may not work in an autocratic manner and render the individual helpless nor it grants unbridled freedom to the individual that he may injure the collective interest. It gives full opportunity to the individual to grow and progress by bestowing certain fundamental rights upon him. The fundamental rights are.

(i) Security of life, property, honour and privacy

"And who do not take away the life of any one which God holds sacred except for a just cause." (17:33)

"Consume not each other's property by false pretence nor present a part of it to judges (as bribe) that you may consume unjustly a part of another man's property knowing fully well."

"O believers, It is not proper for one section of the people to talk lightly of another section haply they may be better than themselves... Let none defame another, nor give bad names to each other. It is a sin for a man of faith to give bad name to anyone." (49:11)

"O believers, avoid excessive indulgence in suspicion for, in some cases suspicion is a sin. Let none spy on another and let none indulge in backbiting among them." (49:12)

(ii) Right to protection against inequity and injustice

"God doth not like any evil to be talked about: publicly unless if one hath been wronged." (4:148)

(iii) Freedom of faith and conscience

"There shall be no compulsion in Religion."

"He lets every one to think out things for himself and bear the responsibility for his action. So, if there be any who do not follow thy advice, will thou then bring pressure to bear on them till they believe in what thou says?" (1:100)

(iv) Protection from slandering of one's religion

"Revile not those whom they call upon beside God. (6:109)

(v) Right of equal treatment

"Pharaoh surely grew domineering in the land, and created rifts among his people. One group of them he willfully humiliated by slaying their male children and letting only the female children survive for he was indeed an evil minded person."

(vi) Freedom of association

"Let there be a band of people among you who shall call men to goodness and enjoin what is recognized on all hands to be good and forbid what is evil. And these are they who will be a force for progress." (3:104)

(vii) Right to insist upon goodness and to prohibit civil

"You are a band of good people raised up to be a model for mankind, ye enjoin the right and forbid the wrong and you repose faith in God."

The Divine law covers all manifestations of human life and it is the purpose of the state to get that law obeyed. The task of the state is not only to guarantee life and property through justice and equity but also the happiness of its citizens. The primary purpose of the government is to render possible service of God. In Islam, the ruler combines political and spiritual authorities. In Christianity, the functions are divided between the emperor and the pope. The main purpose of man is service of God. Complete service requires the existence of an organized community of believers. The existence of such a community requires authority and government.

3. Al-Mawardi's concept of government

Al-Mawardi distinguishes in his work Al-Ahkam-us-Sultaniyah, (الاحكام السلطانية) (Ordinances of Government) between government shaped by reason and the higher form of government based on revealed law. The first simply guards against strife, discord, anarchy and injustice while the second ensures enforcement of law and justice in mutual confidence, friendship, administration of religious affairs and preparation of man for the hereafter. The Caliphate or Imamat is established to replace prophecy in the defence of the faith and administration of the world, According to Mawardi:

(a) Qualifications for a Caliph

A Caliph has to fulfil certain conditions:

- He should have good character and be just, honourable and right-minded.
- He must possess *ilm*, that is, knowledge of Qur'an and traditions to enable him to take independent decisions.
- He must be physically and mentally fit to discharge his duties as a ruler.
- He must possess courage and determination to protect the territory of Islam.
- He must be a descendent of Quraish.

(b) Duties of Caliph

Al-Mawardi assigns ten principal duties of public concern to the Caliph:

- i. To guard the faith based on its established principles and on consensus (ijm'a) of the first Muslims.
- ii. His primary function is administration of justice.
- iii. Defence of the territory of Islam, protection of life and property of the people living therein.
- iv. To guarantee the livelihood of the people.
- v. To see that punishment to offenders is meted out in accordance with the Divine Law and the rights of the subjects are upheld.
- vi. He is responsible for military action – the protection of frontiers and waging of Jihad.
- vii. He is under obligation to make just distribution of spoils of war and of alms and charity to deserving people.
- viii. He is responsible to have a sound financial administration.
- ix. He has to make judicious selection of competent and loyal officers.
- x. Caliphs is enjoined to extend personal supervision to public affairs and to apply himself to government of the nation and defence of religion.

These duties clearly indicate unity of religion and politics, of the spiritual and temporal or religious and worldly and aspects of life centred in and leading to God, as Allama Iqbal said:

ہر دو دین سیاست سے تو رہ جاتی ہے جنگیزی

The Caliph is the defender of the faith, the dispenser of justice, the leader in prayer and in war, all in one. He is bound by the shariah to the loyal and effective discharge of these duties.

Khilafat-e-Rashida

(11-40 AH = 632-661 AD)

4. Election of Abu Bakr (RA)**(i) Ansar's view regarding entitlement to the succession**

On the death of the Holy Prophet (PBUH), the *Ansar* of Medina assembled in Saqifa bani Sa'ad bin-Abada and addressed them in the following terms:

'Oh Ansar! no clan of Arabia stands equal to you in dignity and prestige. You are the first of the believers. For ten years, the Prophet (PBUH) lived amongst his own people and preached to them to worship God and to abandon idolatry but only a few listened to him and those who embraced Islam were not in a position to defend themselves what to say of defending the Prophet (PBUH) and raising the banner of Islam. When God blessed us with the advent of the Prophet (PBUH) we assisted him, carried out jihad against his adversaries and your sword subdued many an arrogant foe as a result of which every nook and corner of the Arabian Peninsula is under the sway of Islam. The Prophet (PBUH) was well pleased with you and died amongst you. Having regard to all this, if I say that you are better entitled to his succession, I should not be wrong.'

(ii) Address of Hazrat Abu Bakr (RA) to the Ansar

Getting news of this assembly, Hazrat Umar (RA) hastened to it accompanied by Abu Bakr (RA) and Abu 'Obeidah bin Jarrah (RA). After praising God and describing the condition of Arabia before the advent of Islam, Abu Bakr (RA) addressed the concourse thus:

"It was difficult for the Arabs to give up the religion of their ancestors but Allah bestowed this honour upon the Muhajirin among the people of the Prophet (PBUH) that they acknowledged his prophethood, accepted the faith, gave solace to him and bore up all manner of difficulties and tribulation, the abuse and opposition of their own people and inspire of their great numerical inferiority they disregarded the contempt, hatred and enmity of their people. The Muhajirin who belonged to the family of the Prophet (PBUH) were the first to practice worship of God in this land. After this I have no hesitation, in saying that the group of the first Muhajirin is best entitled to the Caliphate. Leaving aside the unjust everyone, will endorse my view. Oh Ansar! we acknowledge your position and station and the precedence you took in religion. God selected you as the helpers of His Apostle and directed him to migrate to you. Many of the widows of the Apostle and wives of the Muhajirin belong to your families. After the first Muhajir we hold you in highest estimation. Let there be emirs from amongst us and Vazirs from amongst you. We shall never do anything without consulting you."

(iii) Logical arguments by Hazrat Umar (RA)

One of the Ansar, Hazrat Hubab bin Munzar (حباب بن منذر) suggested that there should be one emir (امیر) for amongst the Ansar and one from amongst the Muhajirin. Hazrat Umar (RA) opposed the suggestion and said, "It would be calamity if there were to be two emirs simultaneously. By God the Arabs will never agree to be our subjects when their Prophet (PBUH) was from a different clan. On the contrary the Arabs will not hesitate to accept the authority and obedience of the Prophet's (PBUH) clan. This is such a forceful argument that nobody can dare to controvert it. We pertain to the family of the Prophet (PBUH) and who can be better entitled to his succession than us. Only an obstinate can deny it."

(iv) Oath of allegiance

Bani Khazraj seemed even then inclined to give acceptance to Sa'ad bin 'Abada. The Aus proposed the name of Abu Bakr (RA) and himself advanced to give allegiance on his hand saying "Abu Bakr (RA)! Did not the Prophet (PBUH) ask you to lead the prayers in his place. I give my allegiance to you. You are the successor of the Prophet (PBUH). To give fidelity to you is to give fidelity to the person who was dearest to the Prophet (PBUH)." Abu 'Obeidah (RA) and Bashir bin Sa'ad (RA) followed suit and then one after the other all the assembled Muhajirin and Ansar took the oath of allegiance. Hazrat Umar (RA) later said, "It was the most difficult and trying moment in our life. We feared that if the people did not support us and after we had tendered our allegiance, they will start giving allegiance to someone else, we would have to either swallow the unpalatable thing or to oppose it which might lead to disorder and anarchy."

This allegiance by the elite was followed the next day by general allegiance by the masses in the Prophet's mosque. After his election, Hazrat Abu Bakr (RA) delivered a scintillating speech which reflected the policies he was going to adopt in affairs of the Caliphate:-

'O people! Behold me charged with the cares of government. I am not the best amongst you; I need all your advice and all your help. If I do well support me; if I mistake, counsel me. To tell the truth to a person commissioned to rule is faithful allegiance; to conceal it is treason. In my sight, the strong and the weak are alike, and to both I wish to render justice. If any people fail to strive in the way of God, humiliation is their lot and if wickedness becomes common in a people God lets it face sufferings and tribulations. As long as I obey God and His Prophet (PBUH) obey me; if I neglect the laws of God and the Prophet (PBUH), I have no more right to your obedience."

5. Accession of Hazrat Umar (RA)

In A.H. 13 when Hazrat Abu Bakr (RA) fell seriously ill, he wanted to entrust the reins of government to a person who would further unify the community, subjugate any differences and defend the country from external aggression. His choice fell on Hazrat Umar (RA) but he did not consider it proper to nominate him on the basis of individual discretion. He consulted a number of distinguished companions and everyone welcomed the suggestion.

- (a) **Hazrat Abdul Rahman bin 'Auf** (RA) said, "Umar is the best of all and none compares with him. Although, there is a hard strain in him."
- (b) **Hazrat Abu Bakr (RA)** replied, "This is because he sees me lenient. When he will have to shoulder the burden himself, he will exercise moderation."
- (c) **Hazrat Usman (RA)** stated, "I know his interior is better than his exterior. No one amongst us stands comparison to him."
- (d) **Ustad bin Huzair** said to Hazrat Abu Bakr (RA), "After you I consider Umar (RA) to be the best. No one is better fitted for the post than him."
- (e) **Say'ed bin Zaid** (رضي الله عنه), (Qazi of Egypt) and a number of other Muhajirin and Ansar praised Hazrat Umar (RA) and thought him eminently suitable for the appointment.

After this consultation Abu Bakr (RA) asked Hazrat Usman (RA) to write the epistle (letter):-

"In the name of Allah, the most merciful, the most compassionate I have appointed Hazrat Umar (RA) as your ruler. If he acts with justice and equity and undertakes measures for welfare of the people, I would not have erred in my selection. If he indulges in injustice and oppression, I will be innocent for I do not know the unseen and rely on appearances. Allah knows that I mean well."

When his condition deteriorated Abu Bakr (RA) came out of his house and addressed the people thus: "After mature consideration I have selected Umar (RA). Do you accept his Caliphate. I am not bestowing this office upon any relation. I hope you will give him complete obedience." Every one responded, "We will obey him completely." He then called Umar and gave him some useful counsel.

6. Election of Hazrat Usman (RA)

When Hazrat Umar (RA) was fatally injured some of the eminent companions approached him and requested him to appoint his successor. Hazrat Umar (RA) commented that Abu Obeid bin Jarrah was not alive nor Salam the bondsman (سالم بن العبد) of Abu Hudhaifah (علاء بن الأرقط) otherwise he would have appointed either of them as his successor. Somebody suggested the name of his son Abdullah. Umar remonstrated that it was never in my mind. I admit that Abu Bakr (RA) who was better than myself appointed me as his successor. But this is also true that the Prophet (PBUH) who was far better than any of us did not appoint his successor. Rest assured, Allah will protect the religion ordained by Him and will not let it perish." He was again approached by the companions and in deference to their wishes he said: "All right, you can select any one as your Caliph from those with whom the Prophet (PBUH) was well pleased till the end and had predicted the dwelling of heaven for them. I mean 'Ali, Usman, Sa'ad bin Abi Waqas, Abdul Rahman bin Auf, Zubair bin Awam, Talha bin Obeidullah and Abdullah bin Umar. But Abdullah shall only participate in the electoral council and will not be himself a nominee for the office. If, by chance, there is equality of votes, then the candidate of the party which will include Abdullah shall be selected as the Caliph. When once you have selected your ruler then give him unflinching support."

The electoral conclave was asked to give its decision within three days. It started its work but could reach no conclusion. To avoid dissension Abdul Rahman offered to forego his own calim if others agreed to abide by his decision. This was agreed to by all the members of the Council. Zubair (RA) and Sa'ad (RA) withdrew and Talha (RA) was away. The contest remained between Ali (RA) and Usman (RA). Each

pressed his own claim but conceded that the other was the next best. Abdul Rahman conferred with prominent persons of Medina and other places who had come for the pilgrimage. The majority favoured Usman (RA). Abdul Rahman announced the selection of Usman (RA) and pledged his own allegiance to him: All the people assembled in the Great Mosque followed the example. In his address Usman (RA) exhorted the people: "The life of this world is ephemeral. Perform as many good deeds as possible before death overtakes you."

7. Election of Hazrat Ali (RA)

Ali was elected on the assassination of Usman (RA) by the rebels. At first Ali (RA) declined to accept the office but ultimately he yielded under the entreaties of his friends and threats of the regicides.

8. Instructions of rightly guided caliphs to governors and masses

The Pious Caliphs not only themselves practiced what they preached to others but also directed their governors and officials to act uprightly for the welfare of the people. Dispatching Amr bin al Aas (عمر بن العاص) (RA) on Syrian expedition, Abu Bakr (RA) exhorted him, 'Oh Amr fear God in your open and concealed deeds for He is seeing you and your actions. Prepare for the Hereafter and keep the good pleasure of God as your objective in every act. Behave with your companions as if they are your children. Do not pry into the secrets of people and accept the outward presentations. Keep yourself upright and your subjects will follow your example.'

Hazrat Umar (RA) used to tell his officials, "I have not appointed you officials over the community of the Prophet (PBUH) so that you may become their master. On the contrary, I have appointed you to ensure observance of prayers by the people and for deciding their disputes with justice and giving their rights with equity." He publicly announced, "I have not appointed any official to beat up people or to snatch away their property but for the purpose of teaching you your religion and the way of the Prophet (PBUH). If anybody has been treated otherwise, he can come forward with his complaint and he will get full recompense."

While appointing Qais bin Sa'ad as governor of Egypt 'Ali sent a letter to the people of Egypt which read—

"Beware! You have a right upon us that we should act in accordance with the Book of Allah and Traditions of the Prophet (PBUH) and we should guide your affairs in the manner ordained by God. We should strive openly as well as behind your backs for your well-being." The letter concluded, "If we do not conduct ourselves accordingly, we have no right for you allegiance."

- Writing to a governor, Hazrat Ali (RA) said, "Let there be no barriers between you and your subjects. Erection of barriers by the authorities is short-sightedness and deficiency of knowledge. Because of these veils they do not get to know the real state of affairs and small things appear big and big things appear small. Virtue is presented as evil and evil as virtue and truth and false hood get inter-mixed."
- 'Ali himself acted upon this advice. He used to go round the markets of Kufa with a whip in his hand but unaccompanied by any escort or servant. He would advise the people and would personally see that the businessmen were not committing any dishonesty in their dealings.

9. Abu Bakr's (RA) administration

For the purpose of civil administration, Abu Bakr (RA) divided the country into a number of Governorates and posted the following governors therein:

	Seat of government	Name of the governor
1.	Makah (Hejaz) مکہ	'Attab bin Usaid عتاب بن اوسید
2.	Tai'f (Hejaz) طائف	'Uthmān bin Abi Al Aas عثمان بن ابی العاص
3.	Sana'a (Yemen) صنعاء	Muhājir bin 'Alī Ummayyā Muhājir bin 'Alī Ummayyā
4.	Hadhramaut (Yemen) حضرموت	Zaid bin Labid Ansari زید بن لبید انصاری
5.	Bahrein بحرین	'Alā' bin Hazrami علاء بن حزامی
6.	Najrān نجران	Janir bin 'Abdullah جنیر بن عبد اللہ
7.	Dumatul Jundal دumatul Jundal	'Ayaz bin Ghanam عیاض بن غنم
8.	Iraq عراق	Muthannā bin Hāritha مثنیٰ بن حارثہ
9.	Hems (Syria) حمص	'Abu 'Obaidah bin Jarrāh ابو عبیدہ بن جراح
10.	Jordan اردن	Shurahbil bin Hasana شurahbil بن حسنة
11.	Damascus دمشق	Yazid bin Sufiyan یزید بن سفيان
12.	Medina مدینہ	Caliph himself

(i) Duties of governors

Governors were also commanders-in-chief of the army. It was their duty:

- To look after the army and to arrange distribution of salary to the soldiers.
- To lead prayers in the mosque and to give sermons at the time of Friday prayers.
- To arrange collection of revenues and to keep proper stock of things collected.
- To maintain law and order in the territory.
- To look after the moral conduct of people.
- To give punishment to offenders according to Shariah.
- To meet aggression and to arrange proper distribution of spoils of war among the soldiers and to send one-fifth thereof to the Caliphate headquarters.
- To provide facilities to caravans of people going for the annual pilgrimage and to ensure their safety.
- To distribute pensions among retired soldiers and to look after the welfare of their families.
- To see that the tenancy flourished and to take steps for promotion of agriculture and horticulture.

(ii) Appointment of officials

Abu Bakr (RA) acted upon following principles in the matter of appointment of officers:

- The officer posted to any post in the time of the Prophet (PBUH) were retained at their posts like 'Attab bin Usaid, 'Usman bin Abi Al Aas, Muhājir bin Abi Ummayy, Zaid bin Labid and 'Ala' bin Hazrami. The Prophet (PBUH) had selected Osama to lead an expedition but that expedition did not come off in Prophet's (PBUH) time. Objections were raised against the young age of Osama but Abu Bakr (RA) did not change the appointment.

- While selecting officials, he used to give preference to those who were closest to the Prophet (PBUH). Thus those who had accepted Islam before the conquest of Makkah were given preference over others.
- He eschewed nepotism. In posting Yazid bin Abu Sufiyan as governor of Damascus, he advised him in the following way:
"Oh Yazid! You have your relations and kith and kin there. It is likely that you may give them preference in appointing officials. This is one of my greatest fears. The Prophet (PBUH) had said that if any one in authority appoints an official merely because of his relationship with him, he will be accursed by God."
- Even differences with the Caliph in any matter would not disqualify a person from appointment to a high post if he was otherwise competent and suitable as happened in the case of Khalid bin Saye'd (خالد بن سعيد) who had opposed the election of the Caliph. He was appointed to lead the Syrian expedition.
- Officers were appointed on probation and they were confirmed on giving an account of their efficiency and capability. While sending Yazid bin Abu Sufiyan as commander of a military column to Syria, he was directed: "I have appointed you commander in order to test you. This is also to train you. If you will fare well you will be confirmed in this post and given promotion. If you do not give good account of yourself you will be removed."
- If any officer showed incompetence or disobedience of orders he was removed from the post as happened in the case of Khalid bin Saye'd who was deputed to patrol the Syrian border but he, without orders, advanced to attack the Romans.
- Besides the institution of governors, a number of offices like judiciary, police, Baitulmal or Treasury, authoritative interpretation of law, writing of documents, etc. were set up.

10. Hazrat Umar's (RA) administration

Hazrat Umar (RA) divided the country into eight provinces – Makkah, Medina, Syria, Jazira, Basra, Kufa, Egypt and Palestine. In the territories annexed by him no changes were made in the territorial limits of provinces – Khurasan, Azerbaijan and Persia besides Iraq. The limits of these provinces were retained. In some provinces, commanders of the army were separate from the governors while in others, governors were also the commanders. Within the provinces were districts each having a collector. At some places collectors were the heads of the police while in others there were separate police offices. At the provincial headquarters were also posted scribes for the army headquarters, superintendents of police, treasury officers and Qazis.

(i) Selection of officers

Hazrat Umar (RA) used to take very great care in selecting officers for the various posts so that they could be manned by fittest persons. In his time, there were four great statesmen Mu'āviya (معاوية), 'Amr bin al-'Aas (عمر بن العاص), Mughira bin Sha'iba (مغيرة بن شيبه) and Ziyād bin Sumya (زيد بن سمية). Mu'āviya, 'Amr and Mughira were appointed governors while Ziyād because of his young age was placed under Abu Musa Ash'ari who was directed to consult him in every matter.

(ii) Commands to officers

Duties and authorities of the various officers used to be recorded in edicts which were read out in public assemblies. In a conference of these officers, Umar (RA) proclaimed: "Remember! I have sent you as Imam so that people should follow you. You should give the due rights of the Muslims and should not beat them nor humiliate them. You should not unduly praise them that they may become a victim of pride

or error nor should you close your doors to them that the strong may overpower the weak nor should you give to yourselves preference over them in any matter as that would be an act of injustice."

Every officer was asked to take a pledge that he would not ride a Turkish horse nor wear fine clothes nor eat fine flour nor keep a guard at his door and that he would keep his doors open at all times for the needy.

A detailed inventory of all the properties and goods of officers used to be prepared at the time of their appointment and if there was extraordinary increase in them, they were called upon to account for it. All the senior officers were required to attend Makkah at the time of annual pilgrimage and people were encouraged to voice their complaints if they had any against them. Once a person complained that a particular officer had inflicted a hundred stripes upon him without any justification. When this was established 'Umar permitted the man to give hundred stripes to that officer. With great difficulty Amr bin Al-Aas persuaded him to take two gold coins in place of each stripe.

(iii) Enquiries against officers

A distinguished companion Muhammad bin Musallama Ansari (محمد بن مسلم انصاري) was placed in charge of an office for looking into complaints received against officers. Sometimes commissions consisting of few persons were set up for making on-the-spot enquiries. Serious notice was taken of any laches or delinquency on the part of governors and senior officials, in particular, of assumption of air of superiority or pomp and show. They were straightaway dismissed if it was reported against them that the weak and the poor could not reach them for redress of their grievances. While going round the market one day, Umar (r.a) was questioned by somebody whether he thought he would escape God's chastisement just because he had laid some rules of conduct for the governors and whether he knew that Ayaz bin Ghuman, governor of Jazim, wore fine clothes and kept a watchman at his door. 'Umar sent Muhammad bin Musallama to make an enquiry and to bring 'Ayaz with him if there was truth in the allegations. When 'Ayaz (عياض) reached Medina he was made to wear a shirt made of coarse blanket and to tend a flock of goats in a nearby jungle. 'Ayaz protested that death was better than this humiliation But he dared not disobey the Caliph. After sometime he realised the reason behind Caliph's harshness and expressed sincere regrets and led an austere life thereafter as a governor. But Umar's (RA) political sagacity led him to permit some departure here and therefrom this rigid code.

To keep his officials incorruptible Umar (RA) gave them high salaries. Even in those days of extremely low prices of commodities

Following is the list of governors appointed by Umar:

1. Abu 'Obeidah	(ابو عبیدہ)	Syria
2. Yazid Bin Abi Sufiyan	(یزید بن ابی سفیان)	Syria
3. Amir Mu'aviya	(معاویہ)	Syria
4. 'Amr bin Al-'Aas	(عمر بن حاتم)	Egypt
5. Sa'ad bin 'Abi Waqas	(سعد بن ابی وقاص)	Kufa
6. Atba bin Ghazwan	(عتبہ بن غزوآن)	Basra
7. Abu Musa Ash'ari	(ابو موسیٰ اشعری)	Basra
8. Attab bin Usaid	(عتاب بن اسید)	Makkah

9. Nafey	(نافع)	Makkah
10. 'Usman bin Abi Al-'Aas	(عثمان بن حاتم)	Taif
11. Ya'la	(یعلیٰ)	Yemen
12. 'Ala' bin Al Hazrami	(علاء بن حزمی)	Yemen
13. 'Ayaz bin Ghanam	(عياض بن غنم)	Jazira
14. 'Umar bin Sa'ad	(عمر بن سعد)	Hems
15. Huzaifa bin Yaman	(حذیفہ بن یمان)	Madain

11. Characteristics of Umar's administration (634 to 644 CE)

There were three main characteristics as below:

- The Khalifah was the Religious Head of the State
- Establishment of Majlis-e-Shurah
- Central Government

• **THE DIWAN (SECRETARIAT):** Diwan had been used as a tool for governmental organization of the administrative branch of state, in Islamic administrative machinery; which was to keep all documents, governmental papers and other related material in a safe place.

Diwan-ul-Kharaj: (دیوان الخراج)	functions of treasury were carried out, taxes were collected, expenditure were incurred and payment of salaries of public servants were issued
Diwan-ul-Jund: (دیوان الجند)	with the affairs of military, for example, listing the troops, distributing payments
Diwan-al-Khatm (دیوان الختم)	established in order to keep copies of each letter and document
Diwan-al-Barid (دیوان البريد)	It was responsible for delivering official letters and messages throughout the empire

iv. Revenue Administration and The Bait-ul-Mal

- The Bait-ul-Mal first time established by the Holy Prophet (PBUH), continued by Hazrat Abu Bakr, enlarged and reorganized by of Hazrat Umar (R.A)
- There were treasury officers in each province. Guards were also appointed for the Bait-ul-Mal. Following were the main sources of revenue.
 - Jizya (جزیه) (Indemnity or Defence Tax);
 - Zakat (زکوٰۃ) (Poor tax);
 - Khiraj (خراج) (Land tax);
 - Ushr (عشر) (Special land tax);
 - Booty (غنیمت) (Income from the conquered places);
 - Tax on non-Muslim merchants or traders (because they did not pay Zakat).

v. Provincial Administration

- Hazrat Umar (R.A) divided the whole Islamic Khilafat (i.e., Islamic State) into various provinces each with a capital

1. Hijaz with Makkah as its capital	Governor	Nafi bin Abu Harith
2. Syria with Damascus as its capital;	Governor	Mu'awiya bin Abu Sufyan
3. Iran with Basrah as its capital	Governor	Abu Musa bin Ashari
4. Iraq with Kufa as its capital	Governor	Mughirah bin Shubah
5. Egypt with Fustat as its capital	Governor	Amr bin al-A's.
6. Palestine with Jerusalem as its	Governor	Alqamah bin Majaz
7. Jazira (i.e. Mesopotamia) with Hims		
8. The central province of Arabia with Medina as its capital.		

vi. District Administration

- The provinces were divided into districts. Each district was administered by an officer called 'Amir'. All the governors and the high officers of the province were called to Makkah every year on the occasion of Hajj when Muslims from the entire area gathered there

vii. Police Department and Institution of Prisons

- To keep order inside the state, a police force was necessary. Hazrat Umar (R.A) was the first Muslim Head of State who established the Police Department. The police force at the time was known as "Ahdath" (أحداث) and the police officer as the "SahibulAhdath" (صاحب الأحداث).
- There was no jail in Arabia before Hazrat Umar (R.A). He bought five houses in Makkah and used them as prisons. He also set up jails in some districts of various provinces.

viii. Judiciary

- Hazrat Umar (RA) stressed the independence of the judiciary and declared it a sovereign state organ that could proceed without any pressure of state. No one was exempt from the law, not even the Caliph himself.
- During early years of his rule he also acted as a chief justice of Madinah but later due to increasing burden of work he was left with no option but to assign his office to some other person, he accordingly appointed Abu Dardah, a well known Sahabi,
- Hazrat Umar (RA) also was the founder of Fiqh (Islamic jurisprudence).

ix. Regular Army

- Caliph Umar (RA) organized the army as a State department. This reform was introduced in 637 AD. A register of all adults who could be called to war was prepared, and a scale of salaries was fixed. All men registered were liable to military service. They were divided into two categories, namely:

- Those who formed the regular standing army.
- Those that lived in their homes, but were liable to be called whenever needed.

x. Constructions

- Construction of Mosques and Establishment of Schools

- He founded a number of schools. Masjids were used for giving religious instructions. A number of Masjids were built by Hazrat Umar (R.A). He asked the governors of various provinces especially of Syria to build at least one mosque in each city or town

- Construction of Office Buildings and Erection of New Cities

xi. Some other administrative measures

- Accountability policy
- Introduction of Islamic Calendar
- Department of Education
- Merit policy
- Land policy
- Personal Care of the Public

- Once a caravan came to Medina and alighted outside the city. He himself guarded the caravan during the night and saw to their needs.
- He was going round one night when he saw a woman with some children who were crying due to hunger. He himself brought some flour and butter etc., from the Bait-ul-Mal and personally prepared meals for the children

12. Hazrat Usman's (RA) Administration

- Hazrat Usman (RA) had retained the advisory council set up by Hazrat Umar (RA) and it was quite active in the early part of his reign. He, sometimes, invited the influential people to give their opinions in writing and occasionally held administrative conferences at the headquarters.
- Though a tender-hearted person, he exercised effective supervision over his governors and officials. Walid bin 'Aqba (وليد بن عتبة) was removed from his office on charges of drinking liquor and he was given the punishment prescribed for it by the Shariah Sa'ad bin Abi Waqas (سعد بن ابی وقاص), Governor of Kufa, had taken a big loan from the State Treasury. He was directed to refund the amount and was suspended. Abu Musa Ashari (ابو موسیٰ اشعری) was removed from the office of governor of Basra as he had started living luxuriously. 'Amr bin Al-Aas (عمر بن العاص), governor of Egypt, was removed as he could not increase the state revenues.
- Hazrat Usman used to send commissions of enquiry against delinquent officials. They were generally composed of Muhammad bin Musallama (محمد بن مسلمة), 'Abdullah bin Umar (عبدالله بن عمر) and Asad bin Zaid (اسد بن زید).
- Hazrat Usman (RA) used to listen to the grievances of the people every Friday before the prayers and every one had a right to freely criticise. Hazrat Usman (RA) had given one-fifth of the booty of the naval engagement at Tripoli to his commander 'Abdullah as a reward but when this was criticised by the people he got the amount refunded. Usman had retained the administrative setup of Umar making a few changes here and there. Thus Umar had divided Syria into three provinces of Damascus, Jordan and Palestine. Uthman grouped them into one province. The new territories annexed in his time like Tripoli, Cyprus, Armenia were declared new provinces.

13. Hazrat Ali's (RA) administration

- Hazrat Ali (RA) also followed the pattern laid down by Hazrat Umar (RA). Once some Jews of Hejaz who had been exiled by Umar and who had settled in Najran approached Ali to let them go back to their original residence but He rejected the request on the ground that no decision could be wiser than that of Umar.
- Like other Caliphs, 'Ali (RA) kept careful watch over the work of his officers. He deputed Ka'ab bin Malik (کعب بن مالک) to go to Iraq with the instructions: "You should go to Iraq with your assistants and go round all the districts to watch how the officials did their jobs and comforted themselves."

- Masqala (RA), Governor of Ardesher, had obtained a loan from the treasury to free five hundred bondsmen and women. Ali insisted upon the refund of the amount. The governor said that Usman would not have demanded refund of the amount and he went away to join Mu'aviya. When 'Ali heard of it, he said, "By God, he acted like a Saiyyad, but he ran away like a bondsman and misappropriated like a culprit. If he had stayed I would not have given him a greater punishment than imprisonment and if he had money with him I would have taken the amount, otherwise I would have let him go."

14. Public works under pious *khilafat*

There was no department of public works as such in the time of 'Umar but objects of public utility like government buildings, canals, roads and bridges were present and were well taken care of. Besides getting a number of irrigation canals constructed, the second Caliph had got a number of other kinds of canals also dug.

(i) Canal Abu Musa

A deputation had come from Basra to meet the Caliph. They complained that there was dearth of water in Basra and it had to be brought from six miles. Umar instructed the Governor Abu Musa Ash'ari to get a canal made to bring water from Euphrates. The canal was named after the name of the governor.

(ii) Canal Ma'akal

It was also an important canal which carried water of Euphrates to a number of places. It was constructed under the supervision of one of the companions Ma'akal bin Yasar.

(iii) Canal Sa'ad

On the request of people of Anbar, the Governor of Kufa Sa'ad bin Waqas had got this canal constructed. It was completed by Hajjaj.

(iv) Buildings

Three types of buildings were got constructed:

1. Religious
2. Military
3. Offices and treasury

(v) Religious buildings

According to Jamaluddin, (author of Rauzal-ul-Ahbab) about one thousand mosques were constructed in the time of 'Umar. They were generally simple and unostentatious buildings made of bricks and mortar. The governors Abi Musa Ash'ari, Sa'ad bin Waqas and Amr bin al'Aas were instructed to get mosques constructed. Many of these mosques are still named after 'Umar.

- With the spread of Islam, the Haram of Makkah became insufficient for the devotees praying in it. In 17 A.H. 'Umar purchased a number of surrounding houses and after demolishing them included their land in the compound of the Haram. A boundary wall was also constructed. The Ka'aba used to be covered by cloth from even before but 'Umar got the covering made of silk in Egypt. The precincts of the Haram ranging from three to nine miles on various sides were got demarcated in all directions by erection of boundary pillars. Simultaneously the Prophet's mosque at Medina was considerably extended by purchasing and demolishing houses in the vicinity. Only the houses of Prophet's (PBUH) widows were left intact. The length of the mosque was extended from 100 yards to 140 yards while 20 yards were added in breadth. The pillars, however, continued to be of tree trunks. Arrangements for lighting and burning incense at times of Friday prayers were also made.

(vi) Military buildings

A number of fortresses, cantonments, barracks and stables etc. were constructed at various places.

(vii) Other official buildings

Buildings were constructed in all the provinces and districts for residences of officials as also for setting up offices. *Baitulmal* treasuries were opened in strong buildings. Jails were constructed in many cities. Besides these buildings guest houses were constructed at various places for the facility of travellers.

(viii) Roads

There were a number of roads and bridges but generally their construction, repairs and maintenance were left to the conquered races in terms of agreements entered into with them.

(ix) Founding of cities

- In 14 A.H., 'Umar deputed 'Atba bin Ghazawan to lay down the foundation of a city near the port of Abila in Persian Gulf. 'Atba started from Medina with eight hundred persons and selected a site which is today's Basra. The land was divided into a number of sectors for settling down various tribes and clans and they erected thatched houses. A central mosque, some office buildings and a jail were constructed. In 17 A.H. the thatched houses were gutted by fire. Sa'ad bin Waqas sought the permission of the Caliphs to get pucca houses constructed. The permission was given with the stipulation that no one should have a house having more than three rooms. On the instructions of the Caliph a ten mile canal was dug from Euphrates to Basra. Basra soon developed into a flourishing city of 1 lakh population and became a centre for education and learning.

Another important city which was built was Kufa. The climate of Madai'n which was conquered by the Arabs did not suit them. 'Umar, therefore, directed that a new city should be built which may have the features of a port town as also an inland town. Salman and Hudhaifa were deputed to select the site. They selected a place about two miles away from the river Tigris. The foundation of the town was laid in 17 A.H. Houses were built to accommodate about forty thousand people. 'Umar had given written orders that the main roads should be sixty feet wide and smaller roads should be thirty to forty-five feet wide and the lanes should have width of eleven feet. The Jam'a Masjid was built on a raised platform and it was spacious enough to accommodate forty thousand people and open spaces were left all round. In front of the main building of the mosque a verandah, 200 cubit in length, was built having pillars of stone. These pillars had been taken out of buildings built by Naushervan of which there were no heirs but even then 'Umar got compensation paid to the erstwhile subjects of Naushervan. Hundred cubit away from the mosque were built government offices including a treasury. Kufa soon grew up into an important and expanding city and became a seat of learning.

15. Judicial system under pious *khilafat*

(i) Introduction

It is generally thought that the office of Qazi was organized by Hazrat Umar (RA) but this is not a correct supposition. This office had come into existence in the time of the Prophet (PBUH) who had laid down some basic rules regarding the duties and functions of Qazis, conditions of their appointment and the outlines of procedure to be adopted in deciding cases at the headquarters of the State. The Prophet (PBUH) used to decide cases himself but with expansion of Islamic territory, it became impossible to try centrally all the cases arising in various parts of the country. Accordingly, the Prophet (PBUH) had appointed Ali (RA) as Qazi of Yemen. Ali had felt some diffidence in assuming the office and had said, "I am young and I am not fully conversant with law" but the Prophet (PBUH) had encouraged him by saying,

"Allah will show you the way and make your speech forceful. When you proceed to

decide any dispute between persons, do not reach any conclusion till you have heard both the parties. This will facilitate proper decision of matters"

While appointing Mu'az (رضي الله عنه) to this proceed to decide disputes when they come up before you? Mu'az had replied, "In the light of Qur'an." He was asked, "If you do not find solution in the Qur'an, what will you do?" He had answered, "In that case, in the light of traditions of the Prophet (PBUH)." Asked, "If that also does not help what will you do?" Mu'az had said, "In that case I shall decide it myself as correctly as possible." The Prophet (PBUH) patted Mu'az and said,

"All praise to Allah who has bestowed this quality upon the messenger of the Messenger of Allah (PBUH) which is so pleasing to him."

(ii) Judiciary separation from the executive

Abu Bakr (RA) had appointed Umar (RA) as his Chief Justice but in his time there was no separation of the executive from the judiciary for the State was yet infant. In the provinces and districts the governors and the executive officers discharged judicial functions. In the beginning of his caliphate Umar (RA) followed the same pattern but when the administration had been set on sound lines, the judiciary was separated from the executive. Courts were opened in all the districts and Qazis were appointed.

(iii) Hazrat Umar's (RA) instructions about judiciary

He sent an epistle to Abu Musa Ash'ari, the Governor of Kufa, which gave detailed instructions for conduct of cases. It read, "After adoration of Allah, justice is a great obligation. Deal equally with people in your assemblies and courts of justice so that the weak may not despair of justice and the rich and the elite may not expect favours. Whosoever files a claim the burden of proving it lies on him and who so refutes. It can seek a compromise provided it does not make what is lawful, unlawful and that which is unlawful, lawful. You can review any decision taken by you. If you are in doubt and do not find an answer in Qur'an or Hadith, you can reflect over the matter and seek precedents or give your own decision. If a person wants to adduce evidence fix a date for producing it. If he gives it, let him have what is his due otherwise dismiss the case. All Muslims are equal barring those who have been given stripes as a measure of punishment or who have given false testimony before or whose ancestry is doubtful."

This edict laid down the following principles of law:

- i. As a judge the Qazi should treat everyone equally.
- ii. Generally the burden of proof lies on the plaintiff or complainant.
- iii. If the defendant has no evidence he can be put to oath.
- iv. The parties can always reach a settlement but there can be no compromise in what is unlawful or is against the law.
- v. The Qazi can review his own decision.
- vi. A date should be fixed for hearing of the case.
- vii. If the respondent does not turn up on that date the case can be decided ex parte.
- viii. Every Muslim can give testimony but a previous convict or one who has been proved to have earlier given false testimony is disqualified from giving evidence any further.

The proper functioning of the judiciary depends on:

- i. A comprehensive and good set of laws for deciding cases.
- ii. Selection of capable judges of unquestionable integrity.
- iii. Adequate number of judges so that there may be no delay in disposal of cases.

(iv) Institution of Muftis

For resolution of legalistic problems, for carrying out analytical studies and for affording convenience to the public, Abu Bakr (RA) had started the institution of Muftis. They had to be well versed in law and jurisprudence so that they could give authoritative interpretations. Abu Bakr (RA) had appointed Umar, Ali, Usman, Abdul Rahman bin Auf, Zaid bin Thabit and Abu Huraira (RA) as Muftis. Umar (RA), had also appointed these persons as Muftis. Besides these Muftis, no one else was allowed to give fatwas.

- The Qazis appointed in the time of Umar continued to hold office in the time of Usman for they were all men of impeccable integrity, and men of learning and piety.

(v) Hazrat Ali's (RA) instruction about judiciary

- Ali was himself a great jurist and exponent of law, who knew exactly when and where and in what circumstances the verses of Qur'an were revealed and was a master of Hadith literature. He had issued detailed instructions to his Governors regarding appointment of Qazi. He had directed, 'you should appoint a person as a Qazi who is most trustworthy and should ensure that he should be a person who is not perplexed by largeness of disputes and if he ever errs he does not persist in erring. If he reaches a finding after full deliberation, he does not delay execution of his order and shows no self-interest or greed. He should be one who tries to reach the depth of a matter and does not rest content on superficiality or inadequate knowledge. If he has doubts in any matter, he shows no hurry but ponders and reflects. If that does not help him he should go by reasoning and should rely on what is proved to be correct. He should not show any temper or misbehaviour at the time of conduct of proceedings and should not speak arrogantly. If people praise him he should not lose his balance and he should not go by recommendations.

(vi) Hazrat Ali's (RA) directions to governors

- He had also directed the governors to keep themselves fully informed about the work and conduct of Qazis and to disburse their salaries from the *Baitulmal* and to assign them high positions in their assemblies and sittings. Ali had desired that Qazis should maintain a high standard of rectitude.

(vii) Hazrat Ali's (RA) directions to Qazi Shuraih

- A report reached him that Shuraih, the illustrious Qazis of Kufa, had purchased a big house in addition to his residence. He was told, "Oh Shuraih! Beware you have to face one who will not look into the document relating to this house nor question the attesting witnesses. He will expel you from this house alone and unaided and throw you into a pit. He is not a human being but it is your own death which will overtake you today or tomorrow. Look Shuraih! I caution you to see for yourself that you have not purchased the house unlawfully. In that case you will have to suffer a double loss loss in this world and loss in the life beyond."

(viii) A historical decision in Hazrat Ali (RA) period

- In matters of justice, Ali (RA) had insisted that no preferential treatment should be extended to anyone. In the battle of Siffin he had lost his armour. After some days he noticed a Christian putting on that armour. He referred the case to Qazi Shuraih and appeared before him along with the Christian and said that the armour was his and he had neither sold it nor gifted it to that man. The Christian claimed it as his own and argued that his possession was proof of his ownership. Ali could not produce any witness to support his claim. Qazi Shuraih had some hesitation in announcing his judgment. The Caliph exhorted him to have no regard for his high office. The judgment went against him and he accepted it cheerfully.

16. Military system under pious *khilafat*

(i) Introduction

In the early days of Islam no regular armies were kept in Arabia. Whenever conflict was apprehended tribes and clans used to muster with requisite number of fighting soldiers. They were not given any salary but they used to share the spoils of wars and they were disbanded soon after the conclusion of the wars. In the neighbouring Roman and Persian Empires, which were the biggest in the world in that age, large forces used to similarly gather but there were no standing armies. In the time of the Prophet (PBUH), the columns generally operated in close proximity to one another. In the time of the first Caliph when Khalid bin Walid was faced in Syria with an enemy force of two lakhs and forty thousands, Khalid splitted his own force of thirty-six thousands into thirty-six columns each of one thousand soldiers under separate commanders.

Abu Bakr (RA) used to depute orators to accompany the armies in order to inspire them by their oratory and recital of Quranic verses to deeds of valour. After the Battle of Badr, the Prophet (PBUH) used to himself recite the verses of Sura *Infal* in front of the armies before commencement of the actual engagements and this tradition was followed by the four Caliphs.

(ii) The Battle of Badr

In the battle of Badr, the Prophet (PBUH) had arrayed the Muslim army in rows and columns, and had appointed standard bearers and commanding officers for each column. They were instructed not to break up the rows till permitted to do so and not to start the fight themselves. If the enemy was at a distance beyond the reach of arrows, they were not to waste their arrows. The arrows were to be used only when the enemy force was within striking distance. Spears and swords were to be taken out in hand-to-hand fighting.

In his time, the Prophet (PBUH) himself commanded the armies and inspected their formations. Abu Bakr (RA) had appointed commanders-in-chief to do the job and this was followed by the other Caliphs. Ali (RA) had himself led the forces in most of his battles.

(iii) Recruitment of soldiers

There was no regular army during the short reign of the first Caliph and there was no system of training or drill and parade. Almost the entire nation was equipped for the job. The people were by nature warriors and were experts in archery and swordsmanship. Whenever the nation was faced with a war, a proclamation was issued and the people voluntarily offered their services. At the time of selection care was taken not to enlist doubtful people such as apostates.

(iv) Arms and equipments

The soldiers brought their own arms and equipments but funds were raised for procuring them for those who could not afford them. The portion reserved for Allah and His Apostle (PBUH) in the spoils of wars was also utilized for the purpose. A place known as Baq' near Medina was reserved for pasturing of horses employed in wars. Lean and thin camels given by people by way of Zakat were sent to Rabaza for pasturage.

(v) Women's participation in wars

Women used to accompany the forces to battlefields. Their job was primarily to give drinking water to soldiers and to dress up the wounds. They would also beat up drums and tambourines to incite the men and occasionally participated in the actual fighting.

(vi) Instructions of commanders

Abu Bakr (RA) used to accompany the forces for some distance whenever they were sent out of

Medina and would not himself ride inspite of persistent requests of the commanders and others. He would explain the purpose of Jihad, its necessity and importance, the reward and good pleasure of Allah attained thereby, the bliss of the life beyond and the fleeting and ephemeral nature of this world. He would also give instructions regarding the fighting. When he sent Khalid to ZulKissa he told him "You will pass through the tribe of Tay. Though you have to go to Buzakha you should deal with the people of Tay first.

- He deputed Khalid and 'Ayaz bin Ghanam to lead the Iraqi expedition. He instructed Khalid to advance to the lower portion of Iraq while 'Ayaz was to proceed to the upper part. They should then aim to reach, Hira and whoever reached first would be the Commander-in-chief. They should overrun the enemy cantonments lying in between and on reaching Hira one force was to stay there and the other should advance to meet the main enemy army. "And bear in mind that you should be search Allah for help and fear Him. Give preference to Hereafter over this world. If you do so, you will succeed in both. And do not prefer this world to the next for then you will be loser in both. Abstain from what Allah has ordained you to abstain from and avoid vices. If you ever commit a vice, then repent and do not repeat it."
- Abu Bakr (RA) had issued strict instructions to his commanders to ensure that the Muslim forces did not indulge in any excesses or misbehaviour, that they should not interfere with priests and places of worship, that sword should not be lifted on women, children and the old, nor should they cut any green trees or orchard nor interfere with peasants and their cultivation. According to Prof. Hitti, the reason for the astonishing victories of the Arabs did not lie in superiority of their arms or better organization but in the loftiness of their great steadfastness and endurance which had been promoted by their desert life.

17. Economic system of Islam under pious *khilafat*

(i) Introduction

The Quranic concept of economy postulates, equality of opportunity in building up economy but permits certain differences at various levels, and rejects principles of capitalism and distribution according to which wealth may remain confined in a limited circle or group. It also demands fair distribution of wealth among all members of society and forbids transactions which may promote an evil economic system and nullify efforts for making an honest living. It attaches greatest importance to the offering of economic aid to the needy and the poor.

(ii) Equality of opportunities

According to Qur'an, Allah the Almighty alone is the real Sustainer and Providence. Though in His infinite wisdom, Allah has permitted differences in the quantum of sustenance, yet no one is to be deprived of means of living. In fact, Allah has taken upon Himself the responsibility to provide for every living creature. Says the Qur'an.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا (هود: 6)

"There is nothing that moveth on earth the nourishment of which, doth not depend on Allah."

The Prophet (PBUH) said, (الاقتصاد نصف المعيشة) "Moderation is half part of prosperity."

(iii) Role of the state

The economic system of Islam lays down regulations both for the Caliphate and the people. So far as the Caliphate is concerned, it provides for:

- i. Establishment of Baitulmal.
- ii. Collection of statistics.
- iii. Grant of stipends and aids.
- iv. Development of economic resources.
- v. Placing of limitations on individual rights.
- vi. Laying down principles for effecting balance between labour and capital.
- vii. Regulations regarding land.

(iv) Rate of the subject

So far as individuals are concerned it gives directions regarding:

- i. Giving of alms.
- ii. Creation of awkaf.
- iii. Gifts and bequests.
- iv. Advancement of loans.
- v. Creation of trusts.

(v) Baitulmal or state treasury

Every property which belongs to Muslims in general, and not to any Muslim in particular, constitutes a part of the assets of the public treasury. It is not necessary that the property should actually lie in the vaults of the treasury because the concept of baitulmal refers more to the destination of the property than to its location. According to Shaf'ite view, the term public treasury applies only to those revenues of the Muslim community or State whose disbursement has not been prescribed by the Shariah in favour of definite classes of Muslims but which belong to the community at large and are disbursed by the *Imam* for the common interest of the community, namely, in meeting the general expenses of the State. According to Hanafite view, baitulmal means every revenue which accrues to the State, whether or not the *Imam* has a free hand in its disbursement.

The State Treasury can have its branches in provinces or districts. Principles of its income and expenditure are fixed but the details can be worked out by the Caliph or his advisory council. Its sources of income are (1) *Ushror* tithe (2) *Kharaj* land tax (3) *Jizyah* poll tax (4) *Zakat* (5) *Sadaqat* (6) *Fay*, booty obtained from enemy without a fight (7) *Khatmsor* booty obtained in conquests (8) *Zara'ibor* taxes imposed on a temporary basis for public good (9) *Karlaror* rent of Government land (10) *Ushooror* duty on imported goods (11) *Wakf*, (12) miscellaneous sources like mines and minerals etc.

QUESTION 17

PRINCIPLES OF GOOD GOVERNANCE IN ISLAM

SYNOPSIS

1. The Relevance of the subject to modern world
2. Is Islam really concerned about politics and governance?
3. Concept of good governance in Islam
4. Distinguishing features of Islamic governance
 - Rule of law
 - The Importance of Shura
 - Decision-makers of Shura
 - Khilafah
 - Accountability
 - Transparency
 - Justice
 - Equity
 - Al-amr bil maruf wa Nahi an al-Munkar
5. Islam as a welfare state

ANSWER

Islam is not a religion only; it is a complete code of life. It guides people in all aspects of their lives ranging from how to behave inside the house to running business and government affairs. No matter you are a husband, brothers, son, a businessman or employees, Islam is there to help you. Similarly, Islam is a perfect religion to follow if you want to implement the good governance in your home and office. In fact, the model of good governance offered by Prophet Muhammad (PBUH) is unmatched in all respects and the policies pursued by his followers especially the first four caliphs (RA) offer great insight for the modern world as well.

The relevance of the subject to modern world

Islam ordains its followers to create a just society, the core purpose of which is to look after the welfare and betterment of the people who constitute that society. The issue of good governance is of utmost importance and extremely relevant to whatever is happening around the world, especially in Muslim countries. This is the age of political transitions in Muslim countries that are doing away with monarchies and despotic regimes and embracing democracy as a system to run government.

Subsequently, different Muslim countries are formulating new constitutions and are looking to ways and methods in order to improve their governance model. In this regard, reverting to basic teachings of Islam about good governance can greatly help these nations to create a governance models that is not only acceptable to all but can also produce positive results both for authorities and masses.

Secondly, we are currently in an era of remarkable and unbelievable scientific and technological advancement. This constant development in science and technology has improved the general standard of living and as a result, the expectations of the people are also on the rise. This situation has put government under extreme pressure to deliver the goods. If they fail to do so, people will simply trust an alternate force to look after their affairs. Again, Islamic principles of good governance can help these governments to perform according to the expectations of the masses.

Is Islam really concerned about politics and governance?

The biggest allegation against Islam by Non-Muslims is that it is a set of religious instructions and has nothing to do with anything else, especially science, politics and governance but this statement is as far from truth as anything else could be. As Allah says in Holy Quran:

سَمْعُونَ لِلْكَذِبِ أَكْثَرُونَ لِلسَّعْيِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (البائدة: 42)

"[They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly."

And Prophet Muhammad (PBUH) says in one of his Hadith:

"Authority is a trust. And on the Day of Judgement, it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon."

The above statements explicitly state that Islam is concerned with the politics and governance and provide thorough and clear instructions about how to run the government affairs.

Concept of good governance in Islam

The Holy Quran describes good governance as the law of justice, a just and principled order and compliance of rights and responsibilities in a society.

The Quran declares:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ (الحج: 41)

"Those when given authority in land, establish (system of) salah, give zakah and enjoin what is good (mauruf) and forbid what is wrong (munkar).

It further says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نَقُومَ عَلَى الْآخِرِينَ وَلَا يُغْنِي عَنْكُمْ كُفْرًا أَنْ تَقُولُوا هُوَ أَقْرَبُ لِلتَّقْوَى (البائدة: 8)

"O you who believe stand up as a witness for Allah in all fairness, and do not let the hatred of people deviate you from justice (adl). Be just, this is closest to piety."

Distinguishing features of Islamic governance

Islamic view of good governance is qualitative and not mechanical. Major features of good governance can be precised under seven fundamentals:

1. Rule of Law & Consultations
2. Khilafah
3. Accountability
4. Transparency
5. Justice
6. Equity
7. Al-amr bil maruf wa nahi an al-munkar

Rule of law

Rule of law is one of the most important constitutional principles in the Islamic Law. As it is very important that's why it has been frequently mentioned in the Quran. The whole system of the Islamic state, from its beginning to the selection of the Khalifa of the state and all those in key positions as well as its communications must be led by Shura, so it should be carried out directly or indirectly over selected or nominated councils.

There is mention in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا امْذُقُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ عَيْنًا أَوْ قَدِيرًا فَإِنَّهُ أُولَىٰ بَيْنَهُمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرَ ضًا فَإِنَّ اللَّهَ كَانَ يَمَّا تَعْمَلُونَ خَبِيرًا (النساء: 135)

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted."

Even the Prophet (PBUH), although he was the receiver of direct guidance from the Almighty Allah, was commanded. Allah says:

وَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ○ (آل عمران: 159)

"... and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

The same mechanism was followed by the follower of the Holy Prophet Muhammad (PBUH) for the selection of Khalifa. The important principle is the truth and accountability and public confidence in those elected by the community.

The importance of Shura

The basic fundamental of Islamic political system is called Shura. It is responsible for all the affairs of state. Thus, the Islamic state might have preceded the modern democratic systems with regard to the necessity of agreement over choosing the one who runs its affairs and cares for its interests, something which stresses the value and effectiveness of unanimity among Muslims.

Decision-makers of Shura

A group of Muslim people who have the power to make decision are all called Shura. And those who are members of Shura must have some qualities like education, wisdom and justice so it can be said that the Shura people are scholars and leaders.

For the rulers, it's important rather it is necessary to have a Shura. It can be said that it's one of the most important manifestations of civilization that Muslims contributed to its creation and consolidation in the Muslim community. So, Shura was a kind of expression of the divine will on the basis of what the Prophet (PBUH) said:

"My nation shall not agree upon an error." (Majah)

Khalifa in Islam can't give the right to express the divine will i.e. he is not authorized to pass legislation, because the power of legislation is entitled to the Muslim community or the whole nation and this, of course, happens in the absence of clear evidence from the Qur'an and the Prophet's traditions.

Khilafah

Khalifa is an Arabic word which means successor. The word caliph is simply an anglicized version of khalifa. The terms khilafat and caliphate, though derived from khalifa and caliph individually, have different meanings. Khilafat refers to the Islamic institution of spiritual successorship, whereas caliphate indicates a politico-religious Muslim state governed by a caliph.

When the Prophet Muhammad (PBUH) passed away, Hazrat Abu Bakr (RA) became the caliph of the Muslim state as successor of the messenger of God (khalifat-ur-Rasool). Bernard Lewis, the preeminent historian of Islam, observes:

"Abu Bakr was given the title of Khalifa or 'Deputy' (of the prophet) ... and his election marks the appointment of the great historic institution of the Caliphate." (Lewis, 1993)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ
خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ○ (النور: 55)

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

In this verse, the Holy Quran presents the institution of khilafat as a reward for collective virtue. It is often understood to provide a basis for an Islamic organization founded upon the democratic lines headed by a khalifa whose office is, in principle, elective and bound by the Quran and the sunnah.

As absolute sovereignty of Allah Almighty extends over the universe, the final ideal of a public in Islam is a universal federation or association of independent states, related together for maintenance of integrity, for the maintenance of peace, and for cooperation in promoting human welfare throughout the world.

A khalifa has the promise of divine support so long as it remains firmly based on the precept of prophet hood - that is, the principles and prototypes demonstrated by prophets. He is bound by the rules of great law. He decides questions of rule after discussion with the chosen representatives of the people.

In governing the corporation, man is seen as the essential element for the system to be effectively working in the right way. As man is the shareholder, creditor, examiner, regulator, manager as well as the director thus, its manifest that man plays the principal roles in managing and led to the accomplishment of company's vision and mission. The issues of man in term of values, ethics and moral conduct therefore need to be well detained in the first place to ensure the concern of the society could be taken care. The concern among other things are maintenance trust, maintaining honesty, exercising transparency and accountability, traditional in managing resources, caring and concern of the environment. The failure to impress these values may pose serious problem to the public at large.

Accountability

In the Holy Qur'an, the word hesab is repeated more than eight times in different verses. Hesab or 'account' is the root of accounting, and the references in the Holy Qur'an are to 'account' in its generic sense, relating to one's responsibility to 'account' to God on all matters relating to human effort for which every Muslim is 'accountable'.

In Islam, everyone is accountable for his own deeds both in this world and hereafter no matter he is a bagger or a ruler. In fact, a ruler is responsible for the entire country under his reign and if he fails to provide all the basic necessities to the masses, he will be held accountable for this. Islam gives everybody a right to correct the caliph or ruler if his actions are against Islam and general interest of people under his tutelage. On other hand, if he is doing well, it is the duty of others to support him and help him to strengthen his rule. The importance of accountability to the man's life also has been mentioned by Holy Quran:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ
مَشْهُورًا ○ (ہی اسرائیل: 36)

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned."

In the view of corporate governance practices, as far as Islam is concerned, the country directors, management as well as the auditor should perform their professional duties with the objective of satisfying the needs of the Public and to Allah as well. Supposing, there should be no such disease (i.e. fraud; material misstatement) exist in the country if this concept could be affected and could be reflected in their conducts. Unfortunately, most of them have been followed by the physical experienced life which has led to the bad behaviors that cause the owners (community) of the country suffer the penalties.

Transparency

The concept of transparency has been divulged by Allah in the Holy Quran

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَيْنَكُمْ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوا وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ تَحْمَا عَلَيْهِمُ اللَّهُ فَلْيَكْتُبْ وَلْيُعْلِلِ الَّذِينَ عَلَيْهِمُ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بَيِّنْخَسَ مِنْهُ شَيْئًا (البقرة: 282)

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it.

This verse states that every transaction must be written to avoid justice.

Applying the concept of transparency, corporation should also disclose information regarding its strategy, actions, contribution to the community and the use of resources and protection of environment. Transparency is the necessity for openness in all public affairs. Transparency allows Committee to gather information that may be unsafe to exposure misuses and defending their benefits.

Justice

In the Islamic worldview, justice means placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also an honest quality and a feature of human personality, as it is in the Western tradition. Justice is close to equality in the wisdom that it creates a state of equilibrium in the distribution of rights and duties, but they are not equal. Sometimes, justice is accomplished through inequality, like in unequal distribution of wealth.

Justice in the Islamic governmental system, including social justice, which means that the government should arrange to meet and please the needs and needs of all the people as they have a valid part of the country and citizens of the country. This contains the facility of job, means of existence and financial justice. This in turn suggests that it is the duty of the government to provide food, housing and clothing for all the people in the country. Economic justice aimed at equitable supply of lifestyle and checks the awareness of wealth in a few hands.

Equity

The principle of equality is one of the most important constitutional principles upon which the contemporary system rests. This means that the principle of equality contained in the individual communities are equal in rights, responsibilities and public duties that will be enjoyed by all without discrimination of race, origin or belief. The principle of equality has been initiated by the Qur'an and Sunnah and the expansion of Islam during some as a precedent in Islamic law and its own time and place

This value of equality is not to be incorrect for or confused with similarity or stereotype. Islam

teaches that in the view of Allah Almighty, all people are equal, but they are not necessarily indistinguishable. There are variances of capabilities, abilities, determinations, wealth and so on.

Yet, none of these differences can by themselves found the status of lead of one man or race over another. The standard of man, his skin color, the amount of capital he has and the degree of respect he enjoys has no attitude on the personality of the individual as far as Allah is concerned. The only difference, which Allah identifies, is the difference in religiousness the only standard which Allah applies, is the standard of goodness and spiritual excellence. In the Quran, Allah Almighty Says (what means):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

This is to declare that in Islam, no nation is made to be above other nations or to rise above them. Man's value in the eyes of men and in the eyes of Allah is determined by the good he does, and by his respect to Allah.

The differences of race, color or social status are only supplementary. They do not affect the true standing of man in the vision of Allah. Again, the value of equality is not simply a substance of constitutional rights or the agreement of nobles or condescending charity. It is an article of trust, which the Muslim takes seriously and to which they must follow honestly. The fundamentals of this Islamic value of equality are extremely deep-rooted in the arrangement of Islam.

Al-amr bil maruf wa nahi an al-munkar

Amongst the greatest responsibilities are amr-bil-Ma'roof (ordering for acknowledged virtues) and nahi anil munkar (forbidding from sin). Allah says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرُوفِ وَيَنْهَوْنَ عَنِ الْبُرْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (آل عمران: 104)

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

The Holy Prophet SWT said: "How will it be for you when your women will commit sins and your youth will transgress and you will not order for acknowledged virtues nor forbid from sin? It was said to him: "Will that happen O messenger of Allah?" Then he SWT said: Yes. Then he said: "How will it be for him: "Will that happen O messenger of Allah?" Then it was said to him: "O you when you order for sins and forbid from acknowledged virtues?" Then he said: "Yes and worse than that how will it be for you messenger of Allah SWT! Will that happen?" Then he said: "Yes and worse than that how will it be for you when you perceive acknowledged virtue as sin and perceive sin as acknowledged virtue?"

The expression 'amr bi al-maruf wa-nahy an al-munkar' is a very important one. It is associated to Jihad, that is, doing one's highest to understand a aim. Jihad is not essentially war fought on the battlefield for which the specific Arabic and Quranic term is 'qital'. Jihad has a very wide meaning and states to striving for the cause of Allah Almighty to promote goodness and eliminate evil. A mujahid is a person who carries out Jihad or works hard for the cause of endorsing the values of the Glorious Quran.

Thus, Amr bil maruf wa nahy an al-munkar which means ordering good and forbidding evil, is a Jihad related principle. It seeks to intelligently carry the benefits of Islam to the people and to inform them

of the meaning of what devil do. The Quran calls Muslims the model community which requires to convey the Prophet SWT message to entire humanity and to live the Quran, just as the Prophet did.

"Amr bil Ma'ruf wa Nahy an al Munkar" is an important Islamic duty, together believed by all Muslims. The difference is in the understanding of it. Some consider that it is enough to accomplish the duty by the "heart and tongue," which means one should support al-ma'ruf and oppose al-munkar in his heart and use his tongue to speak out for al-ma'ruf and against al-munkar. But there are some who justify taking up arms (if necessary) for the sake of fulfilling this duty.

Islam as a welfare state

Islam is the first religion who gave the concept of welfare state and Hazrat Umar (R.A.) was the first ruler to practically implement this idea. The Islamic state is responsible to look after the poor, needy, orphans, destitute, widows and other such people. Islam insists to empower such a person who is knowledgeable, compassionate, brave and most importantly honest. In Islam, the person with the highest rank in the society that is the ruler is also the most responsible for the welfare and betterment of that society. Virtually everyone whether it is a beggar wandering in the streets can bring the performance and integrity of the ruler in question if he thinks that he is not performing according to the teachings of Islam.

QUESTION 18

RESPONSIBILITIES OF CIVIL SERVANTS

SYNOPSIS

1. Introduction
2. Fairness in dealings
3. Eschewing misappropriation
4. Avoiding cronyism
5. Safeguarding national resources
6. Honest use of office
7. Following office timings
8. Shunning lies
9. Refusing to obey illegal orders
10. Fostering merit
11. Avoiding prejudices on the basis of language, religion and region
12. Fostering the truth
13. Dispensation of justice
14. Eligibility to work
15. Promotion of national interest
16. Loyalty to state
17. Striving for better administration of state
18. Fair dealing
19. Striving for provision of maximum facilities to the masses
20. Fulfilling one's oath
21. Fairly using state resources
22. Conclusion

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (بني اسرائيل 34)

"And fulfil [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَتَانٌ قَوْمٍ عَلَى الْآ

تَعْدِلُوا إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (البقرة 195)

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do."

1. Introduction

Government officers, or more rightly the civil servants, are the officials who perform their duties as the representatives of the state. In this regard, there is an agreement between these officials and the state which they sign after taking oath of the office. In this oath or undertaking, there are many explicit and implicit meanings which they are supposed to hold supreme. This agreement enunciates the duties of the civil servants.

Following is a brief description of the duties a civil servant performs in an Islamic state:

2. Fairness in dealings

It is among the principal responsibilities of a civil servant that he should always remain honest, fair and upright in all his affairs and dealings. There are numerous ahadith on this subject; however, one most prominent is being reproduced hereunder:

"It has been narrated on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (PBUH) appointed a man named Ibn Lutbiyyah from the Asad tribe as in charge of Sadaqa (i.e. authorised him to receive Sadaqa from the people on behalf of the State). When he returned (with the collections), he said: This is for you and (this is mine as) it was presented to me as a gift. The narrator said: The Messenger of Allah (PBUH) stood up and ascended to the pulpit. He (PBUH) praised God and extolled Him and then said: What about a state official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad (PBUH), any one of you will not take anything from it but will bring it on the Day of Judgement, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he (PBUH) raised his hands so that we could see the whiteness of his armpits. Then he said twice: O God, I have conveyed the Commandments."

Government officials who keep something for themselves from what is the property of the state, under the name of gift, commit dishonesty not only against Allah but also against the Muslims; dishonesty against Allah in the sense that they extract an unfair advantage from their position and of Muslims in that they took Bait-ul-Mal as their personal property.

"It has been reported on the authority of Adi b. Amr al-Kindi who said: I heard the Messenger of Allah (PBUH) saying: Whoso from you is appointed by us to a position of authority and he conceals from us even a needle or something smaller than that, it would be misappropriation (of public funds) and will (have to) produce it on the Day of Judgement. The narrator says: A dark-complexioned man from the Ansar stood up and said: Messenger of Allah (PBUH), take back from me your assignment. He (PBUH) said: What has happened to you? The man said: I have heard you say so and so. He (PBUH) said: I say that (even) now: Whoso from you is appointed by us to a position of authority, he should bring everything, big or small, and whatever he is given from it he should take, and he should restrain himself from taking that which is forbidden." — (Sahih Muslim)

We often observe that a person who works in an office, knowingly or unknowingly, takes home stationery or other trivial items from office, people working in railway workshops take things from there as many of those can be used for household purposes, and even administrators of some religious seminaries use the institution's belongings for personal benefits. All these are acts of misappropriation and are a great sin, which many of us inadvertently commit, and must be avoided. May Allah save us from committing such dishonesties and may Allah have mercy on those who commit such dishonest acts.

3. Eschewing misappropriation

Here a question may arise in your mind as to what misappropriation or dishonesty actually is. It is, in a nutshell, getting something unfairly from the resources of an Islamic state. Following two beautiful ahadith of the Holy Prophet (PBUH) is of special import in this regard:

1. Hazrat Umar ibn al-Khattab (RA) narrates that on the day of conquest of Khyber, some companions of the Holy Prophet (PBUH) were talking about those martyred in the battle. During the conversation, when the name of a person was mentioned as a martyr, the Holy Prophet (PBUH) said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khyber from the booty before its distribution, has become a flame of Fire burning him." Then the Holy Prophet (PBUH) asked me [Hazrat Umar (RA)] to pronounce to the people that only the truly faithful will enter the paradise. And I obeyed the order and proclaimed that only the truly faithful will enter the paradise.

2. Narrated Abu Huraira (RA): One day the Holy Prophet (PBUH) got up amongst us and mentioned al-Ghulul (misappropriation), emphasized its magnitude and declared it to be a great sin by saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Apostle (PBUH)! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you. Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle (PBUH)! Intercede with Allah for me, and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Apostle (PBUH)! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Apostle (PBUH)! Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.'"

The following verse of the Holy Quran is also instructive:

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْفَجَاءُ إِلَّا اللَّهُ وَإِلَيْكُمْ أَلَمْ تَعْلَمُوا أَنَّكُمْ كُنْتُمْ فِي شَكٍّ مِّنَ الْبَرْقِ (آل عمران 166)

"And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers."

Note: It is important to keep in mind here that intercession by the Holy Prophet (PBUH) is an undeniable truth and he (PBUH) will intercede for the sinners as well; however only for those Allah allows him to. So, we should keep seeking forgiveness of our sins in our worldly life.

4. Avoiding cronyism

Cronyism means favouritism extended to kith and kin, friends, and associates in violation of the merit. Unfortunately, this ill practice is rife in Pakistan in almost every field of life. This is a cancer that is silently eating up all the state institutions and is eroding the very foundations of the country. By the dint of their agreement with the state and also owing to religious obligations, it is incumbent on all government officials to shun this practice and promote meritocracy. Our glorious Islamic history is replete with examples for this great deed. For instance, no Pious Caliph nominated his son to be the next caliph. As regards the matter of Hazrat Hassan bin Ali (RA), it is pertinent to mention that Hazrat Ali (RA) neither nominated him nor did he willed in his favour, rather it were people who chose him as their caliph.

Hazrat Umar bin Abdul Aziz (RA), one of the greatest Muslim rulers after the golden period of the Pious Caliphate, even asked his wife Fatima to return the jewellery she had received from her father Caliph Abdul Malik, as he feared that it was made with illegally-earned money.

5. Safeguarding national resources

National resources, which are the assets of an Islamic State, should be safeguarded more than the personal assets because if one loses one's personal belongings due to carelessness, one may not be held accountable before Allah. But, treating state resources with neglect and slackness is tantamount to inflicting loss to collective wealth of the society. In Islamic history, we find various examples where rulers or state officials even putting off the lamp while discussing personal matters.

6. Honest use of office

It is another important duty of a civil servant that he should not only refrain from misusing his office, but should also prevent his near and dear ones from extracting benefits from his position. It is an oft-observed phenomenon in Pakistan that even if an officer does not misuse his office; his relatives do to extract favours illegally and unfairly. The officers should be very vigilant in this regard.

7. Following office timings

None would deny that there is nothing more precious than time. As per a famous Arab maxim, time is 'cutting sword'. A civil servant must strictly follow office timings and should devote all his office time to the job he is assigned. While in office, if an officer is indulged in chatting and gossiping with his friends rather than performing his duty of serving the masses, he, in effect, is committing corruption and dishonesty. Staying away from any such practice is very important.

8. Shunning lies

Telling lies is the extreme of bad morality. Once the Holy Prophet (PBUH) was asked, "Can a believer be a miser?" He (PBUH) replied, "Yes." And, then he (PBUH) was asked: "Can a believer be a liar?" The Prophet (PBUH) said: "No."

So abstaining from telling lies and holding the truth supreme is very important.

9. Refusing to obey illegal orders

In discharge of his duties, a government officer may face a lot of pressure and even coercion from his higher-ups or from the high echelons of power. However, if they follow the law of the country in letter and spirit, they can perform their duties with complete honesty and integrity. Though there will be hardships to face, yet those will not be insurmountable.

10. Promotion of merit

Promotion of meritocracy and fostering of a culture, where only the deserving people get at the top, is indispensable for the success of a system. If civil servants work put in sincere collective efforts, they can work on merit and nurture a culture of merit.

11. Avoiding prejudices on the basis of language, religion and region

In his farewell sermon, the Holy Prophet (PBUH) trampled all idols of linguistic, regionalist and tribal prejudices under his feet. The Holy Prophet (PBUH) said, "Behold! All practices of the days of ignorance are now under my feet." Regrettably, we have embraced these prejudices today and even avowedly follow them remaining in complete oblivion to the fact that these are detrimental to the prospects of unity among the Muslims and within a country.

12. Fostering the truth

A true civil servant must denounce all sorts of prejudices and by staying away from them, he should be calling a spade a spade. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (التوبة: 119)

"O you who have believed, fear Allah and be with those who are true."

13. Dispensation of justice

Dispensing justice to the masses is the foremost duty of a civil servant because no nation can survive unless it has justice in all fields. Requirements of justice must be fulfilled at all costs. Allah Almighty ordains:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا تَجْرِمَنكُمْ شَتَائِنُ قَوْمٍ عَلَىٰ آلَا

تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلْقَوِّمِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (البقرة: 8)

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do."

14. Eligibility to work

Ineptness in doing some work can have deleterious impacts. Someone has rightly said that the death of a thousand talented people causes much loss yet the one caused but assigning a responsibility to an inept person far exceeds it. So, a civil servant should prove his mettle in efficient discharge of his duties. Those who get promoted by bootlicking some influential people are no less than a cancer to the society.

15. Promotion of national interest

Keeping national interest supreme at all costs is among the principal responsibilities of a civil servant. Spilling beans on the state or passing state secrets to enemies for some boodle is a poison that a dishonest officer injects in the body of the nation.

16. Loyalty to state

Civil servants are under oath to stay loyal to the state. This oath is like a pledge that an officer has given to the state. And with respect to promise and commitment or pledge, Allah Almighty says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (بنی اسرائیل: 34)

"And fulfil [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."

17. Keep striving for better administration of state

A civil servant should always remain in quest of betterment and improvement in the administration of the state. He should work to improve the system and to provide facilities to the masses. We have glorious examples of the Pious Caliphs that they put in all-out efforts to ameliorate and make better the governance system of the Islamic state.

18. Fair Dealing

Religion is all about adopting the good morals and shunning the bad ones. Truth, honesty, keeping and fulfilling promises, and uprightness are good morals whereas falsehood, dishonesty, etc. are among the bad ones. And, it is imperative to refrain from indulging in them. If civil servants make amicability their way of life, then almost all problems will be solved without any serious hitches.

19. Strive for provision of maximum facilities to the masses

Civil servants are paid lucrative salaries for fulfilling their responsibility of providing maximum

facilitations to the common people; they should never be a cause of trouble and problem to them. But, unfortunately it is often seen in Pakistan that despite fleeing the people, state officials keep on tormenting them only to extract some monetary benefits or to tell the masses how important and powerful an officer is. This is regrettable and must be discarded.

20. Fulfilling one's oath

Oath is like a pledge and a promise. Regarding the importance of fulfilling one's promise, Allah Almighty says:

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ (آل عمران 76)

"But yes, whoever fulfils his commitment and fears Allah - then indeed, Allah loves those who fear Him."

In this verse Allah Almighty has spurned the claim of the Jews who believed that they will not be held accountable for depriving the illiterate people of their belongings. Allah Almighty denounced them and said, "Why not [they will be punished]? In the Holy Quran, after chiding those who violate their promises, Allah Almighty has praised those who fulfil them and meet their commitments by saying that "Indeed, Allah loves those who fear Him [when it comes to fulfilling their promises." Just remember, obedience to Allah is in two things: Extolling Allah Almighty and being kind to His creatures and fulfilling commitments. Allah Almighty has ordained us to fulfil our commitments and by doing these two things, we actually are doing so. If a man fulfils his commitment to other humans, he will surely be fulfilling his pledge to Allah Almighty. And, man's pledge to Allah Almighty is that he will obey all His commandments and will worship Him. Moreover, he will avoid all those things that Allah Almighty has forbidden. When man will fulfil his commitment to men and that to Allah Almighty, he will become pious in truest sense of the word and such are the people whom Allah Almighty loves. Allah Almighty says:

وَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونُ السِّتْرَ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ (آل عمران 78)

"And indeed, there is among them a party who alter the scripture with their tongues so you may think it is from the scripture, but it is not from the scripture. And they say, "This is from Allah," but it is not from Allah. And they speak up truth about Allah while they know."

Hazrat Abdullah bin Masood (RA) narrates: Allah's Apostle (PBUH) said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him."

21. Fair use of state resources

State resources are the collective property of the citizenry. And, embezzlement in collective wealth is a major sin. So, it is necessary that all state resources are fairly used.

22. Conclusion

With his good conduct, a civil servant can make the lives of the masses easy and blissful; however, with the bad one, he torments people. And, in doing so, he is committing sins that will earn Allah's wrath on his. So, the government officers must keep on striving to facilitate the common masses.

QUESTION 19a

ACCOUNTABILITY IN ISLAM

SYNOPSIS

1. Introduction
2. Khaleefah- a prime institute in the Islamic ruling system
3. Accountability in executive branch of government
 - Khaleefah is not above the law
 - The executive powers of the Khaleefah
4. Accountability in the legislative branch of government
5. Accountability in the judicial branch of government
 - Institutional independence
 - Decisional independence
6. Accountability through Majlis al-Ummah
 - The Majlisul-Ummah
7. Accountability through the citizens
8. Conclusion

ANSWER

1. Introduction

The concept of accountability has been enunciated in the following Hadith of the Holy Prophet (PBUH)

Narrated Ibn 'Umar (R.A): The Prophet (PBUH) said, "All of you are guardians and are responsible for your words. The ruler is a guardian and the man is a guardian of a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your words." (Sahih Al-Bukhar)

Prophet Muhammad (peace be upon him) was the first ombudsman of the world who introduced the institution of the Muhtasib and provided justice to the down-trodden people of Arabia. He (peace be upon him) kindled the light of justice in other corners of the globe.

Ibn Khaldon, a famous Muslim scholar says:

"Accountability is one of the fundamentals of the religion and that has a general welfare and great virtue as ordained and inhibited by Allah for the reformation of the general masses."

According to the 'Encyclopedia of Islam', Function of Hisba (i.e. accountability) is the supervision of moral behavior of the public & other segments of society. The person entrusted with the Hisba is called the Muhtasib (i.e. Ombudsman)".

2. Khaleefah- a prime institute in the Islamic ruling system

The Khaleefah is not a King or dictator who imposes his authority on the people through coercion and force. The Khaleefah's authority to rule must be given willingly by the Muslims through the Islamic ruling contract known as Bay'ah. Without this Bay'ah (بيعة) the Khaleefah cannot rule. In contrast to a democratic system, the term of office of the Khaleefah cannot be limited to a specific time period. As long as the Khaleefah is abiding by the Shari'ah, executing its laws and able to perform the duties of state, he remains in office.

- Accountability in the Khilafat is guaranteed firstly through the institutions of government, secondly in the obligation to establish political parties and thirdly through an individual obligation on all the citizens. These three areas will now be discussed in turn.

3. Accountability in executive branch of government

The executive branch of government is responsible for the day-to-day management of the state. Islam does not believe in collective ruling where the executive powers are shared among a cabinet of ministers. In the Khilafat all executive powers are held with the Khaleefah. Although he will appoint Delegated assistants to manage various areas of the state, these assistants are not independent but rather under the supervision and responsibility of the Khaleefah.

(a) Khaleefah is not above the law

Islam firmly believes in the rule of law. No one in the Khilafat including the Khaleefah himself is above the law or has immunity from prosecution. The Prophet (saw) firmly established this principle of rule of law in the following hadith.

- Narrated 'Aisha: The people of Quraysh worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Apostle?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Apostle." When Usama spoke

about that to Allah's Apostle Allah's Apostle said: "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him.

لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا (الحديث)

"By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

(b) The executive powers of the Khaleefah are listed below:

- (1) It is he who adopts the divine rules necessary for managing the affairs of the ummah, which are deduced through viable ijtihad from the Book of Allah and the Sunnah of His Messenger. Thus they become a binding law that must be obeyed and not objected.
- (2) He is responsible for the domestic and foreign policies of the State; he is the supreme commander in chief of all the armed forces and he has full powers to declare war, concludes peace treaties, truces and all other treaties.
- (3) He has the powers to accept foreign ambassadors and to refuse them, as well as the powers to appoint Muslim ambassadors and to remove them.
- (4) It is the Khaleefah who appoints and removes the assistants and Walis; they are all responsible before him and before the Council of the Ummah.
- (5) It is he who adopts the divine rules, in the light of which the State's budget is drafted, and he who decides the details of the budget and the funds allocated to each department, whether concerning revenues or expenses. In all his powers, Khalifah is accountable to Allah the Almighty and Muslims.

4. Accountability in the Legislative branch of government

Khaleefah cannot legislate laws from his own mind that suit his personal or family interests. Although the Khaleefah holds all executive powers, within the Khilafat his powers are restricted by the Shari'ah. Many orientalists acknowledged this separation of powers within the Khilafat.

- C.A. Nallino said: But these universal monarchs of Islam, just like all other Muslim sovereigns, while they possessed to an unlimited degree executive power and some judicial power, are entirely lacking in legislative power; because legislation properly so called can only be the divine law itself, the Shari'ah, of which the ulama, or doctors, are alone the interpreters

The mind is not a source of Shari'ah. The only sources of Shari'ah acceptable for legislation in the Khilafat are:

- | | |
|-------------------------------------|---------------------|
| i. Qur'an | ii. Sunnah |
| iii. Consensus (ijma) of the Sahaba | iv. Qiyas (analogy) |

5. Accountability in the judicial branch of government

The judiciary is responsible for issuing judgments that are enforced by the state. It settles disputes between people, prevents whatever may harm the rights of the community and also settles the disputes between people and any person who is part of the government, whether the Khaleefah, his cabinet, civil servants or any other person. There are two types of judicial independence.

(a) Institutional independence

Means the judicial branch is independent from the executive and legislative branches.

- (i) The Khilafat has an independent high court called the Court of Unjust Acts (محكمة الظالم). It is presided

over by the most eminent and qualified judges (قضاة) in the state and granted extensive powers by the Shari'ah. It has the power to remove any official of state regardless of their role or rank, including, most importantly, the Khaleefah if he persists in pursuing a path that lies outside of the terms of his Bay'ah (بيعة).

- (ii) Ordinary citizens who have a complaint against the state can register it with the Court. The Council of the Ummah can also refer disputes arising between itself and the Khaleefah to the Court.

(b) Decisional independence

Decisional independence is the idea that the judge should be able to decide the outcome of a trial solely based on the law and case itself, without letting the media, politics or other things sway their decision.

- (i) The Shari'ah explicitly states that a judge must give an honest, knowledgeable and unbiased judgement on a case. The Prophet (saw) said: "Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell." (Sunan Abu-Dawud)
- (ii) The Shari'ah also specifies how the judge should act within the judicial court sitting. The Messenger of Allah (saw) said: "Whoever Allah tests by letting him become a judge, should not let one party of a dispute sit near him without bringing the other party to sit near him. And he should fear Allah by his sitting, his looking to both of them and his judging to them. He should be careful not to look down to one as if the other was higher, he should be careful not to shout to one and not the other, and he should be careful of both of them." (Baihaqi, صحيح)

6. Accountability through Majlis al-Ummah

The Majlis al-Ummah is an elected council whose members can be Muslim, non-Muslim, men or women. These members represent the interests of their constituencies within the state. The majlis has no powers of legislation like in a democratic parliament but it does have many powers that act as a counterbalance to the executive powers of the Khaleefah. Members of the majlis can voice their political opinions freely without fear of imprisonment or rebuke. Along with its mandatory powers listed below this makes the Majlisul-Ummah a very powerful institution for accounting the Khaleefah and his government.

(a) The Majlisul-Ummah has the following mandatory powers

- (i) To be consulted by the Khaleefah or to advise him on the practical matters and actions which do not need scrutiny or research, such as: affairs of ruling, education, health, and the economy, industry, farming and the like; and its opinion in that is binding.
- (ii) However in the matters which require scrutiny and research and the technical matters, the financial, the military and the foreign policy, the Khaleefah has the right to refer to the majlis for consultation and seeking an opinion; however the opinion of majlis in such matters is not binding.
- (iii) The Majlis has the right to account the Khaleefah regarding all the actions that the state has actually executed, whether they were of the domestic or foreign matters, or the finance or the army and the like. The view of the Majlis is binding where ever the majority opinion is binding and not binding wherever the majority opinion is not.
- (iv) The Majlis has the right to express dissatisfaction with the assistants, governors, and mayors; and in this matter the view of the Majlis is binding and the Khaleefah must discharge them at once.
- (v) The Khaleefah may refer to the Majlis the rules, the constitution and canons, that he intends to adopt.

Muslim members of the Majlis have the right to discuss them and express their views about them, but their opinion is not binding.

- (vi) To select the list of candidates standing for the position of Khaleefah; no candidate excluded from this list may stand and the decision of the Majlis is binding. Only Muslim members of the majlis may participate in drawing up this list.

7. Accountability through the Citizens

Accounting the Khilafat is a right of all citizens of the state whether Muslim or non-Muslim. Although their representatives in the Majlisul-Ummah will undertake this task on their behalf they still have a right and a duty in some cases to perform this task themselves.

Political apathy is a growing problem in the west. General elections are seeing fewer people voting especially young people. Growing individualism among society is leading people to ignore the problems facing their communities and wider society and be concerned only with themselves. Islam not only obliged political parties with the task of enjoining Ma'aruf and forbidding Munkar but also individuals.

- The Prophet (ﷺ) said: "By Him in whose hand is my soul, you must enjoin the Ma'aruf (مردف) and forbid the Munkar (مكر), otherwise Allah will be about to send His punishment upon you. And then if you pray to Him (to ask Him), he would not answer you." (Musnad Ahmad)
- The duty of enjoining Ma'aruf and forbidding Munkar is carried with individuals wherever they are. Those working in the media will use their position for accounting the government as will those working in other fields.

8. Conclusion

In the Holy Qur'an, the word *Hesab* is repeated more than eight times in different verses. As in Surrah Al-maida, (المائدة):

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (البائدة: 4)

"And keep your duty to Allah. Surely Allah is Swift in reckoning."

Hesab or 'account' is the root of accounting, and the references in the Holy Qur'an are to 'account' in its generic sense, relating to one's obligation to 'account' to Allah on all matters pertaining to human endeavour for which every Muslim is 'accountable'. The importance of accountability to man's life also has been manifested by the prophet of Islam (peace be upon him) as He said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (الحديد)

"Each one of you is a guardian and each guardian is accountable to everything under his care".

Individuals are trustees for what they have been given by Allah in the form of goods, property and less tangible 'assets'. The extent to which individuals must use what is being entrusted to them is specified in the shari'a, and the success of individuals in the hereafter depends upon their performance in this world. In this sense, every Muslim has an 'account' with Allah, in which is 'recorded' all good and all bad actions, an account which will continue until death, for Allah shows all people their accounts on their judgment day.

QUESTION 19b

ACCOUNTABILITY IN ISLAM

SYNOPSIS

1. Introduction
2. Importance of accountability in Islamic value system
 - *Tawhid* (Oneness of Allah the Almighty)
 - *Al-'adl* (justice)
 - *Khilafat* (vicegerency)
3. Accountability in public service
4. Transparency, a source of accountability
5. The essence of accountability
6. Business principles and accountability
7. Accountability in trade and commerce
8. Accountability in work and production
9. Accountability in consumption
10. Social responsibilities and accountability
11. Business ethics and accountability
12. Accountability transparency in property
13. Accountability and transparency in transactions and contracts
14. Conclusion

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ANSWER

1. Introduction

Accountability to God and the community for all activities is paramount to a Muslim's faith. Based on *shari'a* – the divine law of Islam – a comprehensive ethic can be formulated specifying how commerce should be conducted, how business should be organized and governed, and how financial reporting should be made. Such obligations pose distinctive challenges to the implementation of systems of accountability under Islam.

2. Importance of accountability in Islamic value system

Islamic value system is founded on three basic principles:

i. *Tawhid* (Oneness of Allah the Almighty)

Tawhid signifies not only the oneness of *Allah* Who is the Supreme Being but also the uniqueness of all His sublime qualities. No creature can be comparable to any of His infinite sublime qualities for it is He Who created all. This difference clearly distinguishes between the only supreme God and all His Creations. The principle of Unity, for example, which defines man's attitude and manner in which to behave, will discourage him from inflicting any harm to other man or for that matter any other creations of God. He is to uphold truth and reject falsehood.

ii. *Al-'adl* (justice)

The principle of Justice demands that man should not inflict any form of injustice even to his bitterest enemy. These three basic principles form the world view of Islam which is manifested in all forms of human practices and in all spheres of life. A Muslim is therefore required to strictly adhere to the Islamic codes of conduct in all his activities. The Islamic values which emanate from this world view have to be compatible with man's needs in this world as a preparation for his life in the hereafter.

iii. *Khilafat* (vicegerency)

The principle of vicegerency similarly will require man to perform his duties in accordance with his status as the vicegerent of God. The human being principally has been assigned to safe guard this world which belongs to Allah as Holy Quran says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ (البقرة: 30)

"And when thy Lord said to the angels, I am going to place a ruler."

And, on the day of reckoning every human being will be accountable for his conduct in this world which will determine their final abode: whether to heaven or to hell. The term *Khilafah* has stem four implications which are universal brotherhood, trustees for God's resources, humble lifestyles and human freedom in Islam.

3. Accountability in public service

Accountability transparency and good governance are mutually reinforcing concepts that assume wide currency today. Development of any kind cannot occur in the absence of a system that is accountable and transparent. In terms of accountability, Muslims believe that they will be held accountable for whatever they do in this world in the hereafter (life after death) as Holy Quran says: (المائدة: 85)

In Islam, Muslims have to fulfill the will of Allah in order to pleasure and the promised rewards in the hereafter. Thus, it requires that every deed and word in this world must be in line with the Islamic teachings. It does not matter what activity the Muslims do, they must follow the Islamic teaching framework carefully. As the Holy Quran describes:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (الزلزال: 7)

"So he who does an atom's weight of good will see it."

Many contemporary thinkers regard public accountability as the cornerstone of ethical governance. For example, following the prophet's example, the second Caliph, Umar bin al-Khattab, ensured that every aspect of personal conduct that impinged upon the well-being of the people was subject to public scrutiny. Hence, that remarkable instance of Umar seeking the permission of the people to use a bit of the medicine kept in the *bait-ul-mal*.

Accountability in governance is basically about holding public officials responsible for their actions. It is concerned with the need to ensure that public funds are spent for the purposes specified and without personal gain to any private individual beyond fair compensation for his services. Accountability is imperative to make public officials answerable for government behavior and responsive to the entity from which they derive their authority while consciously aware of accountability before Allah in the hereafter.

4. Transparency, a source of accountability

The concept of transparency has been divulged by Allah in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَعْتُمْ بَدَائِعَ إِلَىٰ آجِلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ

بِالْعَدْلِ (البقرة: 282)

"O you who believe! When you deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties..."

This verse states that every transaction must be written to avoid injustice. Transparency is the requirement for openness in all gamuts of public affairs. Transparency allows stakeholders to gather information that may be critical to uncovering abuses and defending their interests.

- In essence, transparency is basically concerned with open and institutionalized system of government, the eradication of corruption and the institutionalization of a system that is fair, just and based on the rule of law. Transparency or openness in governance is significant in the process of development. It is critical in the elimination of corruption and the promotion of accountability in the conduct of government business. Today, the quest for transparent behaviour has become a world-wide phenomenon with the Transparency International, set up in 1993, forming the vanguard of the global coalition against all manner of corrupt practices.
- Bureaucratic delays and procedures have caused slowness in the delivery of public services. Slow delivery may breed the seed of corruption, because the affected parties may feel that the officials are angling for a bribe to expedite decisions.

5. The essence of accountability

A accountability also has broader economic and social purposes and objectives. It is basic responsibility of every Muslim to carry out duties as described in the Holy Qur'an.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ نَاصِرِينَ (البقرة: 8)

"O you who believe, be upright for Allah, bearers of witness with justice."

Accountability in this context means accountability to the community (*umma*) or society at large. Muslims cannot, in good faith, compartmentalize their behaviour into religious and secular dimensions, and their actions are always bound by the *shari'a*. Islamic law thus embodies an encompassing set of duties and practices including worship, prayer, manners and morals, along with commercial transactions and business practices.

6. Business principles and accountability

Muslim ought to conduct their business activities in accordance with the requirement of their religion to be fair and honest toward others As Holy Quran says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا

بِالْعَدْلِ (النساء: 58)

"Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice."

Business activity, in consequence, must be broadly inspired and guided by the concepts of *tawhid* (توحيد) (oneness and unity of God), *ihsan* (إحسان) (goodness), and *tawakkal* (توكل) (trust in God) while regulated, within those boundaries, by a legal framework committed to values such as justice and the ban on *riba* (interest) and the prohibition of *ihtikaar* (احتكار) (hoarding) and other malpractices. About *riba* Allah the Almighty says: In fact, a large number of Islamic concepts and values define the extent and nature of business activity. There are many positive values such as *iqtisad* (اعتدال) (moderation), *adl* (عدل) (justice), *ihsan* (kindness par excellence), *amanah* (أمانة) (honesty), *infaq* (إنفاق) (spending to meet social obligations), *sabr* (صبر) (patience) and *istislah* (public interest). Similarly there are a number of values which are negative, and thus to be avoided: *zulm* (ظلم) (tyranny), *bukhl* (بخل) (miserliness), *hirs* (حرص) (greed), *iktinaz* (احتناز) (hoarding of wealth) and *israf* (إسراف) (extravagance). Economic activity within the positive parameters is allowed and praiseworthy and within the negative parameters prohibited and blameworthy by the *halal-haram* code must adhere to the notion of *adl* (justice). Collectively, these values and concepts, along with the main injunctions of the Holy Qur'an, provide a framework for a just business and commercial system.

7. Accountability in trade and commerce

Just as Islam regulates and influences all other spheres of life, so it also governs the conduct of business and commerce. Many verses in the Holy Qur'an encourage trade and commerce as the Allah the almighty says: Muslims should not allow their business activities to dominate so that making money becomes a first priority and they neglect religious duties; in particular, all trading must cease during the time of the Friday congregational prayer as in Surah Juma.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
 (الجمعة: 9)

"O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic."

Nor must the future be overlooked: upon death one is expected to leave behind a family and descendants who perpetuate the law of God, a permanent contribution which will benefit the community, a source of income for the poor and the needy and/or to generate job opportunities for future generations.

8. Accountability in work and production

Islam requires every individual to work and to produce. Prophet Muhammad (peace be upon him) teaches: 'Never be lazy and helpless'. There is no good in an individual who does not want to produce and earn money. To Muslims, the unproductive hand is an unclean and impure hand. The route to economic achievement is hard work and assumption of risk. Yes, Islam does not allow anybody to get money wrongfully in earning.

9. Accountability in consumption

Pursuing economic activities, however, must be based on moral and legitimate foundations. Islam preaches moderation and a balanced pattern of consumption. Luxury and over-consumption is condemned. Every being has a minimum requirement to be able to live in dignity. The system is balanced out through the act of *zakat* (almsgiving as an essential part of the system and faith). If this source is not enough, the Islamic government would apply a temporary tax on the rich and affluent to balance the budget as a religious duty.

10. Social responsibilities and accountability

Individuals are expected to feel socially responsible for others in the community. One cannot enjoy life while others cannot. In general, the aim of the Islamic economic system is to allow people to earn their living in a fair and profitable way without exploitation of others, so that the whole society may benefit. Islam also emphasizes the welfare of the community over individual rights. Where Muslims live under a non-Islamic Government, *zakat* must still be collected from the Muslims and spent for the good of society. This is actual accountability that the Muslims pay *Zakat* due to fear of Allah the almighty.

11. Business ethics and accountability

Under Islam, the paramount rule in business is honesty and fair dealing. A Muslim business person should therefore be a person of high moral values who would not set out to deceive or exploit others. Monopolies and price fixing are prohibited. Generally the market should be free and not subject to manipulation. This is so that people will not be exploited by the more powerful in business transactions. Those engaging in trade and commerce should behave equitably. Dealing in stolen goods is prohibited. Hoarding is forbidden when the intention is to force up the price in times of scarcity and so profit at the expense of others.

Products should be useful and not harmful as defined in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ (البقرة: 172)

"O men, eat the lawful and good things from what is in the earth."

Trading and investment can only be undertaken in activities which are not prohibited in Islam (prohibitions include gambling, alcohol, pornography and anything that is harmful to society). Agriculture and employment is encouraged as is dignity of labour, and the prompt payment of a fair wage. These all Islamic laws show economic accountability in society.

12. Accountability transparency in property

While Allah the almighty is the absolute and eternal owner of everything on earth and in the heavens, man has been appointed His vice-regent on earth and entrusted with the stewardship of God's possessions. Ownership of property is therefore a trust to be enjoyed conditionally so long as man follows the *shari'a* and remains worthy of the trust. People have the right to use natural resources for the benefit of mankind. But earth is a trust from God and should be looked after by those who have charge of it and who will ultimately be accountable to God for their actions.

13. Accountability and transparency in transactions and contracts

The general principle of the Islamic law of contract is contained in the Quranic verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ (المائدة: 1)

"O you who believe! Fulfil all obligations."

The basic principles of the law are laid down in the four root transactions of (1) sales (*bay*), transfer of the ownership or corpus of property for a consideration; (2) hire (*ijara*), transfer of the usufruct (right to use) of property for a consideration; (3) gift (*hiba*), gratuitous transfer of the corpus of property, and (4) loan (*ariyah*), gratuitous transfer of the usufruct of property. These basic transactions should be transparent and according to Quran as below mentioned: 'O you who believe! Fulfil all obligations'.

14. Conclusion

In an Islamic society, the development of accounting theory should be based on the provisions of Islamic law along with other necessary principles and postulates which are not in conflict with Islamic law. It goes without saying that Islamic law has very clear views on the basic principles as to how financial reporting and accounting practice should be undertaken in terms of objectives based on the spirit of Islam and its teachings. It is also to be noted that 'Consultation' is the key word that suggests the ideal way in which a good man should conduct his affairs with transparency and accountability because mutual consultation in affairs generates accountability in affairs. The Holy Qur'an is very clear on the issue of 'shura (consultation)'. Consider the following verse:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (الشورى: 38)

"Those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; Who spend out of what We bestow on them for sustenance."

QUESTION 20

HUMAN RIGHTS IN ISLAM

- Q. It is the period of basic human rights. What is meant by human rights and what is a western concept of human rights, discuss human rights of Islamic in the light of the sermon of Hajjatul Wida'h. (2011)

SYNOPSIS

1. **Meanings of the rights**
2. **Fundamental human rights in the light of Islam**
 - Respect for humanity
 - Equality
 - Freedom
 - Justice
 - Forbearance
 - Protection of life and property
 - Right to education
 - Right to be looked after
3. **Beginning and evolution of human rights in the West**
 - Permission to ancient Athenian to take part in parliamentary meetings
 - Signing of Magna Carta by King John in 1215
 - Britain's Bill of Rights 1639
 - United States' Bill of Rights 1791
 - French revolution and declaration of the rights of man and of the citizen 1789
 - The universal declaration of human rights 1948
 - Convention on the political rights of women 1952
 - Supplementary convention on the abolition of slavery 1956
 - International convention on the elimination of all forms of racial discrimination 1965
4. **Evolution of fundamental human rights in Islam**
 - On conquest of Makah
 - Declaration of peace

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- Declaration of freedom
- Declaration of human equality
- In Khutbah Hajjatul Wida' (The Farewell Sermon)
 - Individual/Personal rights
 - Collective rights
 - Legal rights
 - Economic rights
 - National rights
 - International rights
- 5. **Rights of Non-Muslims in a Muslim state**
 - Protection of life
 - Protection of honour
 - Protection of property
 - Religious freedom
 - Liberty of education
 - Economic liberty
 - Social liberty
 - Exemption from military services
 - Islamic state is bound to honour the treaties with non-Muslims
 - Responsibility of Islamic state to protecting the minorities' rights
 - An example from Hazrat Umar's (RA) reign
- 6. **Confession of a renowned Orientalist**

ANSWER

Some related verses

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَبَرِ وَالْبَحْرِ (بنی اسرائیل: 70)

We have honoured the sons of Adam; provided them with transport on land and sea

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التین: 4)

We have indeed created man in the best of moulds,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَى اللَّهَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

1. Meanings of the rights

'Right' is translated into Arabic as 'haq'; the plural of which is 'huqooq'. The opposite of haq (right) is farz (duty). In other words, one's right is quintessentially the duty of the other. The concept of human rights in Islam begins with the respect for humanity. Allah has said in the Holy Qur'an:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بنی اسرائیل: 70)

We have honoured the sons of Adam

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (التین: 4)

We have indeed created man in the best of moulds,

Holy prophet's (ﷺ) hadith says:

النَّاسُ كُلُّهُمْ بَنُو آدَمَ وَآدَمُ خُلِقَ مِنْ تُرَابٍ

All mankind is the progeny of Adam and Adam was fashioned out of clay.

2. Fundamental human rights in the light of Islam

The fundamental rights which Islam endows on humans are as follows:

(i) Respect for humanity

We have honoured the sons of Adam

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بنی اسرائیل: 70)

(ii) Equality

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَى (الحجرات: 13)

O mankind! We created you from a single (pair) of a male and a female,

(iii) Freedom

Allah has created every human being free. In this context, following saying of Hazrat Umar (RA) is noted:

"Why have you made slaves of those whose mothers had given birth to them free?"

(iv) Justice

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ (الاعراف: 29)

Say, My Lord has commanded justice;

(v) Forbearance

In a society that is devoid of the virtues of forbearance and tolerance, even the human rights remain elusive. Islam not only respects the non-Muslims but it also provides them with unprecedented rights. It explicitly states that there is no compulsion in religion as is said by Allah:

لَا إِكْرَاهَ فِي الدِّينِ (البقرة: 256)

Let there be no compulsion in (acceptance of) religion:

(vi) Protection of life and property

Islam gives every person the right of the protection of life, property and honour.

Note: The Qur'anic verses in this context will be quoted under the heading of Hujjat-ul-Wida.

(vii) Right to education

This right makes the very basis of Islam as is proved from the following verse:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (العلق: 1)

Proclaim! (or Read!) in the name of your Lord

(viii) Right to be looked after

It is one of the fundamental rights of a man that he should be taken care of by others or by the state.

3. Beginning and evolution of fundamental human rights in the west

"The history of human rights in the West traces its origin from ancient Greece and Rome. Athenians were permitted to take part in the parliamentary meetings. Britain, France and the USA have played a significant role in the modern history of human rights. The Magna Carta of 1215 is considered a milestone in fostering the civil liberties. These rights were further widened through the Bill of Rights of 1639. In United States, these rights were granted through the Bill of Rights in 1791. This Bill is the collective name for the first ten amendments to the United States Constitution. In France, the basic rights of the citi-

and civil liberties were granted on August 26, 1789 right after the French Revolution through Declaration of the Rights of Man and of the Citizen. The Declaration emphasized that the humans are born free and they are equal and free in their rights. These rights were recognized in the realms of freedom and independence, property, equality, brotherhood, protection and resistance against oppression and tyranny. The definition of 'freedom' includes freedom of speech, freedom to assemble, religious freedom and freedom of being not unilaterally arrested. United Nations General Assembly adopted the Universal Declaration of Human Rights on 10 December 1948, whereas International Charter on Civil and Political Rights was enforced on March 23, 1979. Following are some important treaties adopted under the aegis of the UN:

- (i) Convention on the Prevention and Punishment of the Crime of Genocide (1948)
 - (ii) Convention on the Political Rights of Women (1952)
 - (iii) Supplementary Convention on the Abolition of Slavery (1956)
 - (iv) Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages (entered into force 9 December 1964)
 - (v) International Convention on the Elimination of All Forms of Racial Discrimination (1965)"
- (Excerpt from *Human Rights in Islam, Minhaj-ul-Qur'an Publications, 2004, Lahore*)

4. Evolution of fundamental human rights in Islam

You have read about the history of human rights in Great Britain, USA, France and the UN, where no document is available prior to Magna Carta of 1215. There may have been only some traces of rights; however, the Universal Declaration of Human Rights of 1948 is quite a comprehensive document. On the contrary, the rights which Allah's Prophet (PBUH) bestowed on humans are not only hugely comprehensive in nature, they were given many hundred years before all those the above-mentioned entities and states. The whole revered life of the Holy Prophet (PBUH) presents an undeniable proof of respect and reverence towards humanity. Following two instances hold great significance in this regard:

(a) On the conquest of Makkah

In his sermon on the occasion of Conquest of Mecca, the Holy Prophet (PBUH) made three important pronouncements:

- (i) Declaration of Peace
- (ii) Declaration of Freedom
- (iii) Declaration of Human Equality

(b) In Khutbah Hajjatul Wida (the farewell sermon)

The Farewell Sermon of the Prophet (ﷺ) was delivered in the Plain of Arafat on 9th Zil Hajja. It is also known as Khutbah Hajjatul Wida (The Farewell Sermon). The human rights described in this sermon can be explained as follows:

Individual/personal rights

In the Farewell Sermon, individual rights can be narrated under the following heads:

(i) Individual rights

- Right to security of honour, life and property
- Women rights
- Rights of slaves

Though the right to religious freedom has been there in France since long but recently wearing *hijab* (veil) was banned and on April 11, 2011 a law was passed through which wearing *hijab* was prohibited in France.

- Right to security of honour, life and property

يَا أَيُّهَا النَّاسُ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حُرَامٌ عَلَيْكُمْ تَحْرِمُهُ يَوْمُكُمْ هَذَا فِي شَهْرِ كُمْ هَذَا فِي بَلَدِكُمْ هَذَا

O people! Verily, your blood, your property and your honour are sacred and inviolable, as this day, and this month, and this month, is sacred for all.

- Women rights

إِنَّهَا النَّاسُ إِنْ لَيْسَ أَلَيْسَ كُمْ عَلَيْكُمْ حَقًّا وَلَكُمْ عَلَيْكُمْ حَقًّا

O people! Your wives have certain rights over you and you have certain rights over them.

- Rights of slaves

أَرْقَاءُ كُمْ أَرْقَاءُ كُمْ

Your slaves your slaves! See that you feed them such food as you eat yourselves, and dress them what you wear yourself. And if they commit a mistake which you are not inclined to forgive, then sell them and do not torment them.

(ii) Collective rights

- Advice to be trustworthy in collective affairs
- Right to social equality
- Advice to be trustworthy in collective affairs

The Holy Prophet (ﷺ) said:

He who (amongst you) has any trust with him, he must return it to its owner. All debts must be repaid, all borrowed property must be returned and a surety must make good the loss to the assured.

- Right to social equality

يَا أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاجِدُونِ إِيَّاهُ ثُمَّ وَاجِدُوا كَلِمَةً لَكُمْ وَأَدَمُوا مِنْ تَرَابِ

O people! Verily, your Lord is one and your father is one. All of you belong to one ancestry of Adam and Adam was created out of clay.

(iii) Legal rights

- Equality before law

The Holy Prophet (ﷺ) said:

For a qatl-i-amd (murder by intention), there is qisas and for Qatl-i-shibh-i-amd, there is diyat (compensation) of 100 camels. And who transgresses is verily among the ignorant.

- Seeking justice

It has been said in a hadith:

Beware! No one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor is the father responsible for the crime of his child.

(iv) **Economic rights**

In this context, it has been said:

Behold! All practices of the days of ignorance are now under my feet. All interest and usurious dues accruing from the times of ignorance stand wiped out. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.

(v) **Human rights at national level**

- Obeying the rulers

The prophet (ﷺ) said:

"O people! Obey your rulers."

- Right to lead a life based on peace and 'live and let live'

The prophet (ﷺ) said:

"The blood revenges of the days of ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabi'ah bin Harith who was nursed in the tribe of Sa'ad and whom the Hudhayls killed."

(vi) **Human rights at international level**

The prophet (ﷺ) said:

O people! Verily the time has once again reached a point as it was when Allah created heavens and the earth.

(vii) **Establishing a universal Muslim brotherhood**

The prophet (ﷺ) said:

"O People! Every Muslim is the brother of every other Muslim, and all the Muslims form one brotherhood. It is forbidden for any of you to take from his brother save what the latter should willingly give. Do not oppress your people."

5. Rights of non-Muslims in a Muslim state

The rights, which Islam gave to the non-Muslims in the first Muslim State i.e. Madina, are a glaring, eternal example to be followed by the world. The Holy Qur'an says:

لَا إِكْرَاهَ فِي الدِّينِ (البقرة: 256)

Let there be no compulsion in religion

Numerous glorious examples can be sought from the life of the Prophet (ﷺ). Various clauses of the treaty which the Prophet (ﷺ) contracted with the Christians of Najran are as follows:

- Their priests, monks and bishops will not be apprehended
- They will not be considered inferior on account of being the subjects
- They are absolved of the prosecution of pre-Islam murders
- They are exempt from taking part in Muslims' battles

- Our armies will not attack them
- They will be provided justice on filing a suit in our courts
- One who will charge interest to any member of his clan, will be put out of our protection
- No man will be held for the fault of another

Some basic points about the rights of non-Muslims in a Muslim state in the light of Qur'an and Sunnah are as under:

(i) **Protection of life**

As the life of a Muslim is protected, the life of a non-Muslim citizen of an Islamic state is protected as well. This is evident from the following verse of the Holy Qur'an:

مَنْ قَتَلَ نَفْسًا يَعْنِي نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (البقرة: 32)

Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.

Once, during the life of the Holy Prophet (ﷺ), a Muslim murdered a non-Muslim. The Holy Prophet (ﷺ) ordered to kill that Muslim in Qisas, and said:

"Protecting the rights of non-Muslims is my foremost duty." (Baihiqi, Al-Sunnan Al-Kubra)

The fourth Righteous Caliph of Islam, Hazrat Ali (RA), while describing the principles of an Islamic state in a decision, said:

"The blood of a non-Muslim, who is amongst our subjects, is as sacred as ours, and his diyat is like the diyat of ours." (Abu Yousuf, Kitab al-Khiraj, P-187)

In another tradition, he (RA) said:

"If a Muslim kills a non-Muslim, he will be killed in reciprocation." (Shafa'i, al-Umm 320:7)

Imam Abu Hanifa opines:

"The diyat of a Jew, Christian and a Zoroastrian is equal to that of a Muslim." (Ibn Abi Shaiba, noted 27448)

(ii) **Right to the protection of privacy**

Islam gives huge importance to the private life of an individual. No one can enter in other's house unless he is permitted to enter. This right is available to Muslims and non-Muslims alike.

(iii) **Right to the protection of property**

The belongings and property of a non-Muslim as well as a Muslim citizen will be secured and protected. Hazrat Ali (RA) has said:

Their (of non-Muslims) property is like our own property. (Ibn Qadama, al-Mughni, 9:289)

If a non-Muslim runs the business of selling alcohol or pork, and a Muslim loots or destroys his business, it will be legally binding on him to compensate the loss incurred by his action, to whom he had

caused it. It is mentioned in "al-Durr al-Mukhtar", an important book of the Hanafi fiqh:

"The Muslim will have to pay the price of that wine and the interest thereupon, if he had wasted that."

(iv) Religious freedom

Islam acknowledges and recognizes the religious freedom of the non-Muslims. In this context, the Treaty with the Christians of Najran speaks volumes, and brings to light the quintessence of the religious freedom.

(v) Right to economic liberty

There are no restraints on a non-Muslim to earn his livelihood. He can do any business like a Muslim except that which may cause harm to the state as a whole like drug trafficking, prostitution, lending money for usury, etc. Non-Muslims are also at liberty to join any profession they may like.

(vi) Right to social liberty

Minorities may follow their own family laws in an Islamic state.

(vii) Right to exemption from military services

Minorities in an Islamic state are exempt from military services. Defence of the state solely lies with the Muslims. However, if non-Muslims wish voluntarily to serve for this purpose, they are not allowed but are also encouraged.

(viii) Islamic state is bound to honour the treaties with non-Muslims

It is obligatory for the Islamic state to honour the treaties with non-Muslims. In this regard, a renowned scholar, Allama Kasani, opines:

To honour the treaties is obligatory on the Muslims i.e. they do not have right to dissolve this. On the other hand, the non-Muslims have the right to dissolve any treaty whenever they want to. (Kasani, Badai al-Sanai, 7:113)

However, in the modern state system, if a non-Muslim wants to do so, he will have to renounce the citizenship of that Islamic state.

(ix) Responsibility of Islamic state to protecting the minorities' rights

Non-Muslims are exempt from military service in an Islamic state, so, they contribute financially by paying taxes like *jizya*. In return for the *jizya*, the Muslim state protects their life, property and honour. Even for *jizya*, they are not to be dealt with harshly. The Pious Caliph Hazrat Umar (RA) saw a non-Muslim was begging. He asked him that why he was doing this. He replied, "I am old and needy, and I have to pay the *jizya* too." Upon hearing this, Hazrat Umar (RA) brought that non-Muslim with him and helped him while also ordered the finance secretary of the Bait-ul-Mal to abolish *jizya* from persons like him by saying that it is no justice that *jizya* is received from them when they are young and in their old age, they are left alone and are chagrined.

6. Confession of a renowned Orientalist

In the context of the rights the non-Muslims enjoy in an Islamic state, a famous Orientalist, William Montgomery Watt, writes:

"The Christians were probably better off as Muslims under Muslim Arab rulers than they had been under the Byzantine Greece." (William M. Watt, Islamic Political Thought p. 151)

QUESTION 21a

ISLAMIC CULTURE & CIVILIZATION

- Q. There is a visible decadence in our society due to invasion/influence of liberal western culture. To what extent is it harming our country's youth and what can be done to arrest this moral decline. (2005)
- Q. How the protection and application of Islamic Culture is possible in the mid of the influences of present western culture. Describe the features of Islamic culture prior to have a comparative study of the issue. (2006)
- Q. The world is heading towards the concept of "Clash of Civilizations." Give your arguments for and against this notion. (2008)
- Q. Islam gives a living and dynamic perception of civilization. Which steps do you consider to meet the challenges of western civilization? (2009)
- Q. Describe the concept of modern civilization and its effects on Muslim Ummah. (2012)
- Q. What is meant by culture and civilization? Describe the characteristics of Islamic culture. (2016)

SYNOPSIS

1. **Viewpoint on modern culture and civilization**
2. **Meaning of civilization**
3. **Famous world civilizations**
 - Persian civilization
 - Greek civilization
 - Egyptian civilization
 - Arab's Jahiliyah (the period of ignorance) civilization
 - Islamic civilization
 - Western civilization
4. **Ingredients of Islamic civilization**
 - Belief in Tauheed (Oneness of Allah)
 - Belief in Risalat (Prophethood)
 - Belief in the hereafter
 - Religious practices

- Moral principles
- 5. **Western civilization and its laudable moral principles**
 - Simplicity
 - Equality
 - Trust and honesty
 - Justice
- 6. **Western civilization and moral dilemmas**
 - Free mingling of men and women
 - Obscenity and licentiousness on electronic and print media
 - Demure of family system
 - Comparative analysis of Islamic and Western civilizations
- 7. **Suggestions to counter the growing influence of the Western civilization**
 - Everyone must believe that Prophet (ﷺ) is still the prophet as he (ﷺ) was in sixth century AD
 - The Holy Prophet (ﷺ) is still with us
 - In the civilizational conflicts the Prophethood is still supreme
 - Without belief in prophethood, belief in Allah is meaningless
 - Belief in the Prophethood is the only decisive factor
- 8. **Clash of civilization.**
 - "Clash of civilization" by Samuel P. Huntington
 - Major civilizations
 - Huntington's thesis of civilizational clash
 - Criticism
 - Arguments supporting the thesis
 - suggestions to avoid clash

ANSWER

1. Viewpoint on modern culture and civilization

The onslaught of the Western civilization and going of Islamic civilization on the back foot is not only injurious for Muslims but is a matter of great concern too as it has jeopardized even their very existence. As the West's material development had overpowered the whole world, the Muslim world could also not remain immune to its hazards. As all the civilizations, save Islam, were not strongly-based, they could not resist this and if there was some resistance, it was limited merely to customs and tradition.

In the realm of beliefs, no civilization had strong enough basis to stand this deluge. Only the Islamic civilization was too powerful and rational to counter it. Thus Islam was the sore of their eyes and they considered it the biggest hurdle in the way of implementing their agenda. Then the book by Samuel P. Huntington entitled "Clash of Civilizations" further elaborated the contours of the Western civilization. The 'sons' of West have obtruded upon the Islamic civilization thus making the state of affairs unprecedentedly aggravated and worrisome.

On the question of embracing or renouncing the Western civilization, there are three schools of thought, with varied opinions. First group is of the view that we should completely yield to the Western civilization and adopt it with all its pros and cons; however, there number is but trivial. Second group have the *vox populi* that the Western civilization must be rejected completely. Such scholars are great in number in the traditional school of thought. The third posse is of a moderate view as they believe that we should adopt a 'pick and choose' policy i.e. accepting the positive aspects and declining the negative ones.

Moderate Muslims mostly support the third view but the patrons of the Western civilization neither want it nor do they think so. They say that there would be no matter of pick and choose; if you want to adopt it, you have to get the complete 'package'.

What should be a pragmatic approach in these circumstances? This is not only the burning and challenging question but is also important for the bright future of Islam. And, to answer this question, it is essential to know what the civilization actually is, and what are the differences between the Islamic civilization and Western civilization.

2. Meaning of civilization

According to Oxford Dictionary, civilization is "the process by which a society or place reaches an advanced stage of social development and organization."

Webster Dictionary defines civilization as "the process of becoming civilized i.e. pleasant and comfortable."

In archaeology lexicon, it is a particular society at a particular time and place.

In Arabic civilization is translated as 'tahzib' which means to prune, clip, snip i.e., to make better. Pruning the trees is civilization; renovating a room, putting the things in order, and revivifying it also mean civilization or tahzib. The meaning got elaborated with the passage of time and today the very word 'tahzib' is used in terms of life style, manners and other such phenomena.

In literal sense, civilization is the fundamental philosophies and ideologies of a nation which form the very basis of its actions. First of all, an ideology sprouts in a man's brain and then it becomes the foundation on which his thoughts and actions are based.

For tahzib, another word 'culture' is also used in English language which according to Oxford Dictionary means "maintain in conditions suitable for growth." This meaning symbolizes brain as soil, ideologies and beliefs as seed, and actions as the yield harvested thereupon. This manifests that the actions of people mirror their ideologies and beliefs. This is the very reason that there are elaborate differences in the lifestyle of a person who believes in tauheed (Oneness of Allah) and an atheist. It is absolutely impossible that a person has some ideology and beliefs but his actions go against them.

In the beginning, there was only one human civilization, however, as the time passed by, the human race developed and nations were created. Then, with the mutual interaction, overwhelmed by a quest to influence others, gave birth to various civilizations. Some of those are:

- (i) Indian Civilization
- (ii) Persian Civilization
- (iii) Greek Civilization
- (iv) Egyptian Civilization
- (v) Hebrew Civilization
- (vi) Babylonian Civilization
- (vii) Zoroastrian Civilization
- (viii) Arab Civilization
- (ix) Jewish Civilization
- (x) Chaldean Civilization
- (xi) Western Civilization

Syed Abdul Ala Maududi defines culture in the following words:

"It is the system comprising all dimensions of thought, action, morals and behaviour that a man has adopted in his individual, family, social, economic and political realms of his life."

Hence, it may be said that culture or civilization is a language for some principles to speak in the affairs of the world. The concept of good and bad civilization has been there since the beginning of life and the clash between these two is still on. As Allama Iqbal has said:

تیرہ کار ہا ہے ازل سے تا امروز
چراغ مصطفویٰ سے شرار یوسفی

(Struggle has continued from eternity till the present day Between the lamp of Mustafa and the spark of Bu Lahab)

3. Famous world civilization

To have an understanding of what Islam has contributed to the development and progress of humanity, here is a brief account of the pre-Islam civilizations.

(i) Persian civilization

Persian civilization was based on Zoroastrianism. Zoroaster was born nearly a thousand years before Jesus Christ. Some historians believe that his teachings were extremely close to nature. But the followers of Zoroaster transgressed the limits inasmuch that they started pyrolatry i.e. worshipping fire. The fire-worshippers covered their faces with some cloth while praying so that the fire may not get unclean or polluted from their breaths. When they made the fire their god, they went astray from the nature's path. Their views can be abridged in a single example relating to their funeral rites:

When a Zoroastrian dies, he is neither buried, as they believe it contaminates the earth, nor is he cremated because the fire will become polluted rather he is hanged down in a deep well to be eaten by the vultures and kites.

(ii) Greek civilization

Though the Greek Civilization was based on a religion but in this religion, there were thousands of

gods. Poseidon was the god of seas while Hephaestus was the god of fire and metalworking and the sun was ruled by Apollo. They were the polytheists and believed in countless number of gods thence they were socially divided as well. There is no denying the fact that social unity and coherence can be cultivated only if there is only one God to be believed in. The Greek Civilization produced many philosophers par excellence among whom Aristotle warrants a special mention here. Following is a glimpse of his great and philosophy:

If the citizens' number increases and the children become more, and if they are born prematurely, they should be killed. Similarly, a disable child, a boy with bad morals, a weak man from whom no benefit can be derived, an ailing person who is unlikely to be cured, they all should be killed, because the sole objective is that the number of citizens of this ideal city must not be higher than of those who could be earnestly cared for.

Cultural traditions of Greeks, thus, can be deduced from the ideas and thoughts of this 'great' philosopher.

(iii) Egyptian civilization

There is a general consensus among historiographers that the world's oldest civilization is that of the Egyptians. This is the very place where the first light of civilization descended. In the ancient Egyptian civilization, the king was a god himself. Besides him, there were many other gods as well who controlled the lives of animals. Many were those who run the affairs of the humans while the proper functioning of the solar system was the responsibility of another group of gods. A glimpse of the religious practices of the Egyptians is manifested in the slaughtering of the children of Israel on the hands of Pharaoh that was the law of the land at that time.

(iv) Arab's jahiliyah (the period of ignorance) civilization

The jahiliyah civilization of Arabia was also founded on religion. Historically, it was based on the religion of Ibrahim i.e. oneness of Allah; however, this tradition ebbed away and was gradually replaced by a number of gods inasmuch that even in the Holy Ka'aba, there were a lot of idols. Burying one's daughter alive, self-made systems of lawful and prohibited, defying the standards of measure and weight, backing off the promises and denouncing the belief in the hereafter along with many other vices were part of their cultural traditions inasmuch the Holy Qur'an narrated the state of affairs in the following words:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ (الروم: 41)

Mischief has appeared on land and sea

(v) Islamic civilization

The light of the Islamic civilization disseminated across the globe with the prophethood of the Holy Prophet Hazrat Muhammad (ﷺ). The foundations of Islamic civilization, unlike all other civilizations, rested on Kalimah-e-Tayaba:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no God but Allah, Muhammad (ﷺ) is His prophet.

The Islamic civilization annihilated the idols of Jahiliyah, Persian, Chaldean, Egyptian, Babylonian, Greek, Indian, Zoroastrian, Jewish and Christian civilizations. Belief in oneness of Allah made this

civilization strong enough that Persian and Roman civilizations could not hold water against this. Based on the divine revelation, Islamic civilization trampled all the civilizations founded on obsolete customs and traditions. No civilization has such a substantial amalgamation of beliefs, practices and morals owing to which the Islamic civilization overpowered all others and they resultantly began dying out. Here, the most pertinent question arises that Islamic civilization routed Persian, Roman, Chaldean, Christian and Jewish civilizations but when the Western civilization emerged, why the Islamic civilization was under threat? It is necessary to answer this question before we comprehend the actual status of western civilization and grasp its basis.

(vi) Western civilization

The Western civilization is devoid of a coherent ideology whereas Islamic civilization is making headways in the light of rational beliefs, practices and morals and the divine revelation. Since its evolution, the central point on which the Western civilization stands is the material progression only. Contrarily, Islamic civilization not only fulfils the material needs of man, it also helps foster the moral and spiritual aspects of his personality. This is the reason why the Western civilization is only producing skyscrapers of worldly advancement whereas in spiritual and moral aspects, it is at the verge of collapse, as is said by the Holy Qur'an:

شَقَا حَقْرًا قَوْمًا النَّارِ (آل عمران: 103)

Is on the brink of the pit of Fire

Iqbal rightly said:

تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی
جو شاربِ ناک پہ آشوب ہے گا، تاپندر ہو گا

Your civilization will commit suicide with its own dagger

The nest built on the frail bough will not be durable

Regarding the Western Civilization, Prof Ghulam Ahmad Hariri writes:

"The Christians had created a dichotomy in religious and the worldly affairs. Religion had no effect on their worldly lives. Revelling and relishing had become the core objective of their lives. They did not care for the hereafter because they believed that Jesus was their saviour as bearing the sins of the whole world he was crucified. Hence they had a carte blanche to do what they would have willed. Now, adornment and ornamentation make the sole purpose of their lives. Everyone, may it be a woman or a man, child or an old, is indulged in making over and beautifying oneself. Singing, dancing, merrymaking, revelling, racketing and jubulations are now the pillars of their culture. Because of unrestricted drinking alcohol and eating pork, nudity, wantonness, profligacy and licentiousness are rampant among them. Remaining oblivious to and without caring for the spirituality and the hereafter, they are running blindly to meet their end."

The Western culture is also based on religious beliefs. It sprouted from the belief that Jesus has already atoned for all the sins of the Christians by his crucifixion. So, relish and savour the life as much as you can.

Some characteristics of the Western culture may be described as under:

- Separation of religion and the worldly life

- No care for the hereafter
- Belief in Trinity
- Permission to drink alcohol and eat pork
- Jesus has atoned for the sins of Christians
- "Eat, drink and be merry", the only purpose of life

Almost all civilizations presented the same picture. There was no spiritual aspect rather materialism was the only objective of life. The kings of Rome, Persia and Egypt had court dancers for their recreation and entertainment. However, when the Arabs under the leadership of the Holy Prophet (ﷺ) embarked on an Islamic revolution, these could not withstand its rise and ultimately yielded to its might insomuch that Caliph Haroon-ul-Rashid once addressing a wisp of cloud said:

أيها السحابة امطري حيث شئت فسبا تيني خراجك

O cloud! You may rain at any place you wish; I shall collect your Khiraj (Land Tax).

4. Ingredients of Islamic civilization

The characteristics on which the Islamic culture is based on are as follows:

(i) Belief in Tauheed (monotheism)

Islamic culture is based on monotheism. It has been said in the Holy Qur'an:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(الإخلاص: 4-1)

Say: He is Allah, the One and Only! Allah, the Eternal, Absolute; He begetteth not nor is He begotten. And there is none like unto Him.

Whereas in western culture, they have made wishes their gods and they worship the idols of lust and luxury. Allah has revealed the reality of such people in the following words:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ (الفرقان: 43)

Seest thou such a one as taketh for his god his own passion (or impulse)?

The people having a lifestyle imbued in the Western culture do not lead their lives in the light of divine revelation rather they follow the path of Satan as described in Surah Al Anam (The Cattle) verse 121:

وَإِنَّ الشَّيْطَانَ لَيُؤْخَذُونَ إِلَىٰ أُولِيهِمْ (الانعام: 121)

But the evil ones ever inspire their friends

(ii) Belief in the prophethood

The second belief in Islamic culture is the belief in the Prophethood of the Holy Prophet Hazrat Muhammad (ﷺ). Muslims aspire to lead their lives following the teachings of the Holy Prophet whereas the West is not ready to accept a single man as a source of inspiration and a beacon light of guidance. They

want to decide everything on their so-called "rationality" while Muslims spend their lives as said by Iqbal:

عقل پیش کن بمصطفیٰ

Surrender your wisdom before the Prophet (ﷺ)

At another place Allam Iqbal says:

بمصطفیٰ برساں خویش را کہ دین ہمہ اوست
اگر بہ او نرسیدی، تمام پولہی است

To Mustafa reach, to him belongs deed,

If you didn't reach him, You are Bu Lahb clean.

In another inspiring verse, Iqbal says:

در دل مسلم مقام مصطفیٰ است
آبرئے ما ز نام مصطفیٰ است

In the Muslim's heart is the home of Muhammad (ﷺ)

All our glory is from the name of Muhammad (ﷺ)

(iii) Belief in the hereafter

The third belief in the Islamic culture is the belief in the hereafter that provides man with a complete system of reward and punishment, warning and cautionary, promise and admonition whereas the Western civilization is completely devoid of this belief. If we analyse on the basis of belief, the Western civilization is founded on a life that prefers whims and wishes over Allah's will, rationality over Prophethood and no belief in rewards and punishments over the belief in the hereafter. It is evidently elaborate that in the ambit of beliefs, the Western culture has not infested the Islamic culture. This is because these three beliefs came into being much before the emergence of the Western civilization. These are not the creation of today's world rather they have a very distant origin in history and the Holy Qur'an has warned the believers about this upheaval and chaos. Admittedly, the Muslims have weakened in their practices but not in their beliefs. It is also true that a lot more West-infected people are coming into the folds of Islam, and their number, by the grace of Almighty Allah, is increasing with every passing moment.

(iv) Religious practices or worships

When seen in the realm of religious practices or worships, we bear witness to the fact that prayer, fasting, hajj (pilgrimage) and Zakat have fundamental importance in Islamic culture whereas in the West people have practically divorced churchgoing. In this ambit, Muslims keep on striving for improvement even today, and the number of Muslims one may observe in the mosques, is on the rise infinitely. However, there is no denying the fact that a lot of room for improvement and inspiring Muslims to put in lot of efforts for worship is always there.

(v) Moral principles

The real clash or confrontation between Islamic and Western cultures is of the moral principles. The theory of 'Clash of Civilizations' is, in essence, the theory of victory and defeat of the moral principles. The civilization that is stronger in the realm of morals shall only rule the world. Only that shall lay down the new world order and that very civilization will be there to lead the world because the states come into being and thrive and devise their systems on the basis of moral principles. Today, the West is not ruling the

world merely because of its material development and advancement rather there are some moral principles which are strictly followed there. Though it is true that it has annihilated many moral principles, yet the Western countries had done this in other countries, not in their own ones.

5. Western civilization and its laudable moral principles

In the realm of morality, following principles are being followed in the West:

- (i) Simplicity
- (ii) Equality
- (iii) Trust and Honesty
- (iv) Justice and Fairness

Here is a brief account of the abovementioned principles:

(i) Simplicity

Simplicity was a distinctive quality and a fundamental value of Islamic culture. From the pious caliphs to the present day, many Muslim rulers had followed simplicity as their core value; as they had the Sunnah of the Holy Prophet (ﷺ) before them. But, alas, almost all of our present rulers have divorced this value. Most of our rulers live in lavish palaces while most rulers in the West live in small homes. They travel using even public transport and do not misappropriate the public money that is collected in form of taxes.

(ii) Equality

A glaring, significant feature of Islamic culture is the equality among humans. Islam neither believes in nor does it support, at all, discrimination on the basis of class, nation, tribe, race or colour. The rich and the poor, the master and the slave, the Arab and the non-Arab all enjoy equality in Islam. Among Muslims, even the ruler would stand in the same line as a common Muslim while offering prayers. However, if someone has a superiority, that is only on the basis of piety and righteousness. Even a slave can become a ruler if he has the morals of high standard and is pious and self-righteous. In Islam, numerous examples are there inasmuch as a Slave Dynasty has ruled the Indian Subcontinent. No civilization can last long unless it is based on the principle of equality. In Iqbal's words, the distinctive feature of Islamic culture is:

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز
نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

Both Mahmud and Ayaz in the same row stood

None as the slave and none as the master stood

But regrettably, the equality that was the core value of Islamic culture is not seen anywhere in today's Muslim world. Many Arab states are unwilling to allow non-Arabs the right to own property in their respective lands. In Pakistan itself, many movements on the basis of regionalism or language are functional.

The same situation has been prevalent in the West for many years. However, they have come out of this quagmire and the alliances like NATO and organizations like the European Parliament are fostering equality in practical terms.

(iii) Trust and honesty

The standard to which the Holy Prophet (PBUH) raised the civilization, and the instances of trust, honesty and fairness thenceforth, had no precedent in the history of mankind.

It has been noted in Tarikh-e-Tibri that "when the Muslims reached Madain and when the booty was

handed over to the in charge of finance, people said that they had never seen such precious and valuable things. A person asked Muslim if someone of them had retained something with him. He was replied that by God if we did not fear Allah Almighty, you would have seen none of these things here. People enquired by the person who replied about his identity. He said I cannot tell because you will praise me. Later, it was revealed that his name was Amir and he belonged to Abd Qais tribe. (Tarikh-e-Tibri: 6/4)

A history replete with thousands of such glorious instances mirrors the rich cultural traditions of Islam. But, regrettably, the Muslims today are extremely weak and have a lacklustre outlook to these rich traditions. We deem corruption and looting the public exchequer a symbol of honour. Who spends the filthy lucre is praised and saluted everywhere. The nation, which is devoid of fairness and where corruption becomes a norm and OK to the collective conscience, becomes incapacitated to be endowed with the character to lead the world.

(iv) Justice

In the Holy Qur'an and Sunnah, doing justice has been instructed incessantly. Allah says:

اعْدِلُوا هُوَ اقْرَبُ لِلتَّقْوَى (البائس: 8)

Be just: that is next to piety

At another place it has been said:

وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (الحجرات: 9)

And be fair, for Allah loves those who are fair (and just).

Moreover, a hadith of the Holy Prophet (ﷺ) must also be kept in view:

وَلَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

By God if Fatimah bint-e-Muhammad had committed theft, I would have amputated her hand also"

Despite being built on the foundations of above-quoted verses and hadith and thousands of inspiring instances from the glorious history of Islam, the magnificent structure of Islamic justice is dilapidated and in shambles today. The justice at social, political, economic and societal levels now seems like a story of bygone days. This is so because we have bruised the face of justice with the iron claws of injustice and unfairness. In the Western countries such transgressions are but seldom. These are very minute in nature and, above all, such a justice system has evolved and developed there which is earnestly abided by and respected by all citizens.

6. Western civilization and moral dilemmas

Some moral virtues, assimilated to by the Western culture but not by the Muslims, have been mentioned above. There are simultaneously some moral vices the West is the victim of whom today and in this context the Western culture is itself on the deathbed.

(i) Free mingling of men and women

A culture where men and women can have unrestricted interaction has caused huge problems and has jeopardized the very existence of family system in the West. The situation has aggravated to such an extent that homosexuality, lesbianism and gay marriages are being made lawful by various states.

(ii) Obscenity and licentiousness on electronic and print media

Due to profanity, obscene content and other such vices, young boys and girls are becoming adults

prematurely. This may give rise to sexual disorders in them.

(iii) Demise of the family system

Due to the death of the family system, a substantial decrease in population has been witnessed. Women do not want to restrict themselves by contracting marriage and if they marry, giving birth to children becomes a scourge for them. Due to this dire problem, Europe is being depopulated so fast that even very existence of its civilization is in jeopardy. Asians are fast exceeding the native population in these countries.

(iv) Comparative analysis of Islamic and western civilization

Sr #	Islamic civilization	European civilization
1.	Allah only is worshipped	Personal wishes are the idols
2.	Based on divine revelation	Based on 'rationality'
3.	Belief in the hereafter and the reward and punishment thereupon	There is only the worldly life
4.	Complete system of religious practices is in place	Churchgoing has been virtually renounced
5.	Eternal and universal moral principles	Moral principles can be altered
6.	Muslims can't make laws contra-dictory to Qur'an and Sunnah	Parliament is supreme; it can do what it may want to
7.	Profligacy is strictly prohibited	No holds barred
8.	Women can join the professions allowed by Shariah and not those which are prohibited like acting, modelling, etc.	Women can join any field as they want
9.	Elaborate concepts of Halal and Haram (licit and prohibited)	Everything is okay
10.	Pleasing Allah is the sole purpose of life	The only objective of life is to relish and merry-making
11.	Islamic culture is a great fusion of religion and the world	Western culture is devoid of such fusion
12.	Islamic culture caters to bodily as well as spiritual needs	Western culture caters only to bodily needs

The principles which form very basis of Europe's worldly development and wellbeing were actually the legacy of Islamic culture. But, unfortunately we have abandoned them. In other words, good morals lost their ground and vices took over. It is, undoubtedly, true that in degenerating our morals, the biggest role is that of the Western culture. It must also be kept in mind that they insist that if we have to adopt their culture, we have to embrace the 'whole package' and there would be no chance of pick and choose that good principles may be adopted by other cultures leaving behind the bad ones to us. And, this is not only an argument, they are actually doing so. Many foreign-funded NGOs in Muslim countries are aiding and abetting the West in implementing their plans. Muslims have to save themselves from these enemies of Islamic culture. The obscene and vulgar advertisements being broadcast in the guise of free media are a part of their conspiracies and only to sell the "whole package".

The Western scholars contemplated and made deliberations to consolidate their culture and also of annihilating the Islamic culture. They would certainly have deduced that if the relation of the Muslims will remain stronger with Qur'an and the Holy Prophet (ﷺ), they could never be weakened and overpowered. Similarly, if they have the reverence and love for the Prophet (ﷺ) in them and if they would follow the teachings of the Prophet (ﷺ), then all the moves of West will be rendered futile. That's why they gave

Muslims such an education system where the Prophet (ﷺ) has not been given due importance. The bond of Muslims to their Prophet (ﷺ) is not as strong as it should have been. Elaborating this fact, Allama Iqbal had said:

وہ فائدہ کش کہ موت سے ڈرتا نہیں ذرا
دوبِ غم اس کے بدن سے نکال دو
لنگرِ عرب کو دے کے فرنگی تحیلات
اسلام کو حجاز و یمن سے نکال دو

The mendicant whom death can't affright,

Take Mohammad's soul from his mould and expedite.

Dye Arab thought in Frankish fancy's hue,

From Hejaz and Yemen expel the Muslims true.

7. Suggestions to counter the growing influence of western civilization

In the clash of civilization, which we are faced with today, the prophethood of the Holy Prophet (ﷺ) is the decisive factor and every person who loves Islam, and wishes that Islam should dominate the world and are actually making strenuous efforts in this regard, must have a complete understanding of this fact. Keeping in view this extreme importance, they should review their priorities as well as strategies. As Mr Khuram Murad said:

(i) **Everyone must believe the Holy Prophet (ﷺ) is still prophet as he (ﷺ) was in 6th century AD**

We must understand the present social milieu in which we are striving for the practice and dominance of Islam. It is definitely different and 1400 years away from the Prophet's (ﷺ) time despite the fact that the efforts being made are a continuation and a part and parcel of the same prophetic mission. Muslims must understand that Muhammad (ﷺ) was not appointed as Prophet (by Allah) for any particular nation or era. Rather, he was sent for whole humanity irrespective of time and space. From the 6th century till the 21st and even beyond, Muhammad (ﷺ) shall remain as the only prophet. The whole mankind today is his disciple and belongs to his Ummah. This statement, although simple, has far reaching connotations. It is obligatory then that Muhammad (ﷺ) message be continuously delivered in the manner done in his time.

(ii) **The Holy Prophet is still with us**

"We should concede that Muhammad (ﷺ) is still present, in his own right, amongst us as the prophet and messenger of Allah. It is so, because the Divine Book he brought is still intact, his life as model is preserved with the minutest details, his deen (the Divine way of life) is omnipresent and most significantly his followers are spread in all corners of the globe. Consequently, it is incumbent on Muslims to carry on the mission he launched and executed, considering it as the prophetic duty; the one bestowed by Almighty Allah."

(iii) **In the civilizational conflicts the Prophethood is still supreme**

Muslims must recognize that to combat the Jahiliya during the prophet's life, the demand for relentless commitment towards his Prophethood was of prime importance. Though the faith in Allah comes first and is the essence of Islamic way of life, yet faith in the prophet is the most pivotal as well as the most decisive. Belief in Allah is the basic premise of all prophets and cradles the purpose of Prophethood. It is

only by admitting a prophet that one can comprehend the concept of Allah and go into total surrender before him. This way, only that belief and concept of Allah is acceptable which is based on the declaration and description provided by the prophet Muhammad (ﷺ). As Qur'an is infallible and doubtless word of Allah, the Prophethood of Muhammad (PBUH) is also beyond any shadow of doubt. These have to be taken as granted, otherwise there will be no rationale and sound interpretation behind the concepts of the lawful and the prohibited, duties and voluntary prayers, and the punishment and the reward. About all these matters, it is only the prophetic version that counts. Practically then, faith and obedience to the prophet is equivalent to the obedience of Allah and is only source to seek pleasure and proximity before Him.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء: 80)

He who obeys the Messenger, obeys Allah.

And in Surah Al-e-Imran, it has been said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ (آل عمران: 31)

If you do love Allah, Follow me: Allah will love you.

(iv) **Without belief in prophethood, belief in Allah is meaningless**

Belief in the prophethood should be given due importance and priority in all our efforts of professing Islam, and jihad (striving for the supremacy of Allah's injunctions). Otherwise, mere belief in Allah would become meaningless let alone the points of agreement on some petty social values like democracy and human rights, etc. Jews believed in one God, Christians too claimed to be the believers of one God, and Qur'an itself has praised the excellence of their ibadah (worship) and akhlaq (moral dignity), yet they incurred Allah's wrath simply because denied belief in the prophethood.

(v) **Belief in the prophethood is the only decisive factor**

The belief in prophethood is decisive in the perspective that promise of Allah's help, salvation and victory is with the prophets and with those who truly believe in the prophethood, sincerely follow prophetic teachings and become the helpers in his mission and struggle for establishing Allah's Deen (code of life). Qur'an says:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْهُوسَلِينَ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ وَإِنْ جُنَدُنَا لَهُمُ

الْغَلَبُونَ (البقرة: 173-171)

Already has Our Word been passed before (this) to Our Servants sent (by Us), that they would certainly be assisted, and that Our forces -- they surely must conquer.

(vi) **Belief in Prophet Muhammad (ﷺ) is inevitable**

The eternal struggle of the prophetic mission against the mischief, which now has taken the shape of a civilizational conflict between Islam and the West, is, in fact, a struggle for winning over the hearts and minds of people. The winning of hearts would result in the supremacy and dominance of Deen. Force can conquer land; acquire money and goods, seize political power but it cannot win people's minds and hearts. Similarly, an argument can earn support but it can never secure commitment, devotion and readiness to brace sacrifices in life. There is only one way to win over the hearts: firm belief in the prophethood of Muhammad (PBUH), full devotion to him and for his mission, love and reverence for him and full obedience and commitment to follow him in all aspects of life. This is how peoples' hearts and

civilizational wars have always been won in the past and would be in the future.

Thus, the biggest objective before us should be to give top priority to the *Dawah* towards the prophethood of Muhammad (PBUH).

Allama Iqbal has described this clash in the following words:

تیز کا رہا ہے ازل سے تا امروز
جہاں مصطفویٰ سے شرار بولیں

Struggle has continued from eternity till the present day
Between the lamp of Mustafa and the spark of Bu Lahab

In the end, contours of Samuel P. Huntington's theory "Clash of Civilizations" are being presented so that the students may benefit from.

8. Clash of civilizations

"Clash of Civilizations" is an international theory proposed by an American political scientist Samuel P. Huntington. The theory then developed in a 1993 Foreign Affairs article titled "The Clash of Civilizations?" The phrase itself was earlier used by Bernard Lewis in an article.

(i) "Clash of civilizations" by Samuel P. Huntington

Huntington later expanded his thesis in a 1996 book entitled "The Clash of Civilizations and the Remaking of World Order".

In an article published in Foreign Affairs, Huntington writes:

"It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future."

(ii) Major civilizations

- (1) The Western Christianity that is consolidated in Europe and Northern America and also includes Australia and New Zealand
- (2) The Orthodox world comprising former Soviet Union, Slavic and Eastern Europe
- (3) Latin America
- (4) Muslim world of Middle East, North Africa, South Asia, Malaysia and Indonesia
- (5) Hindu Civilization, located chiefly in India and Nepal
- (6) The Sinic civilization of China, Vietnam, Singapore and Taiwan
- (7) Africa
- (8) The Buddhist areas of Northern India, Nepal, Bhutan, Mongolia, Burma (now Myanmar), Thailand, Cambodia, Laos and Tibet
- (9) Japan, considered a hybrid of Chinese civilization and older Altaic patterns.

(iii) Huntington's thesis of civilizational clash

- (1) Examples of Yugoslavia, India-Pakistan and Chechnya

- (2) Sinic Civilization, biggest threat to the West
- (3) Hindu and Japanese civilizations are nearing collapse
- (4) Countries that are seeking to affiliate with another civilization are referred to as "torn countries."
- (5) Decline of Western democracy
- (6) Universality of Western values, an irrational idea

(iv) Criticism

- (1) Conflicts between Vietnam and China
- (2) Iran-Iraq wars (though both countries belong to the same civilization)
- (3) Korea (North and South)

(v) Arguments supporting the thesis

- (1) Demolition of World Trade Center in 9/11 attacks
- (2) Attack on Afghanistan
- (3) Attack on Iraq
- (4) 2005 French riots
- (5) Blasphemous caricatures by a Danish newspaper
- (6) Innocence of Muslims, a movie by Nakoula Basseley Nakoula's (also known as "Samuel Bacile")
- (7) Indo-Pak wars
- (8) Example of two major European wars

(vi) Suggestions to avoid clash

- (1) Inter-faith dialogue
- (2) Example of Meesaq-e-Madina (The Madina Treaty)
- (3) Example of Treaty of Najran
- (4) Common terms between the Holy Qur'an and the Bible
- (5) Surah Al-Imran (The Family of Imran) verse 64
- (6) Acknowledging the sanctity of all the prophets
- (7) Returning to divine revelation

QUESTION 21b

ISLAMIC & WESTERN SOCIAL SYSTEM

- Q. Describe the limitations of Co-existence and contradictions in the Islamic and Western Social System. (2014)

SYNOPSIS

For Coexistence of the Islamic and Western social system	For contradictions in the Islamic and Western social system
1. Harnessing Forbearance	1. Mingling of men and women
2. Even treatment of every society members	2. Liberty to have intimate relations
3. Cultivating a culture of cleanliness	3. Vulgarity on print and electronic media
4. Fair treatment of women	4. Demise of family system
5. Fair treatment of the oppressed	5. Homosexual and gay marriages
6. Caring for the weak segments of society	6. Antagonistic attitude towards Eastern nations
7. Looking after the old	7. Boasts of superiority on the basis of colour and language
8. Following the principles of better health	8. Desecration of Islamic Precepts
9. Punctuality	9. Blasphemous films
10. Abiding by the law	10. Perceiving Islam as a religion of terrorism
11. Developing a tax culture	11. All-out efforts to alter Islamic values
12. Harnessing honesty and scrupulousness	12. Antagonism towards Muslims at social levels
13. Sharing in others' joys and sorrows	13. Civilization based on one's own whims and wishes
14. Respecting right to freedom of religion	14. Principles of morality can be changed
15. Respecting places of worship	15. Complete law-making authority to parliament
16. Marriage with the women of the People of the Book	16. Women can join any field of life
17. Lawfulness of slaughter of the People of the Book	17. No concept of lawful and prohibited
18. Protection of life and property	18. Focus only on bodily needs
19. Benefitting from modern sciences	19. No concept of the hereafter
20. Refraining from hatemongering	20. Denying the existence of God

ANSWER

Introduction

A society is composed of various units. The right of a unit is considered the duty or responsibility of the other. If all members of society perform their duties, then the rights of others are fulfilled automatically. In the Islamic social system more emphasis is on fulfilling one's duties than on demanding one's rights whereas in the modern Western culture has laid greater emphasis on rights rather than the duties. Between Islamic social system and modern Western culture, there is though agreement over some issues; nevertheless there are stark differences between the two at some points. The question put forth calls for the prescribing the limits of coexistence and contradictions between the two systems. Following are the points which amply prove the statement.

1. Harnessing forbearance

The importance of forbearance has also been emphasised upon in Islamic social system and it is also significant in the European civilization. The hagiography of the Holy Prophet (PBUH) also bears witness to this most coveted virtue. May it be the valleys of Mecca or the mountains of Taif, every cruelty was inflicted on the Prophet (PBUH) and his Companions (RA) but they endured and tolerated it.

2. Even treatment of every member of society

In Islamic social setup, all people are equal. No one has superiority over others on the basis of colour, language, creed and race rather the only basis of superiority is piety, devoutness and righteousness. In his last sermon, the Holy Prophet (PBUH) said:

"O people! Indeed, your Lord is one and your father is one. Indeed, there is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a white over a black, nor a black over a white, except by taqwa."

3. Cultivating a culture of cleanliness

A common feature of both Islamic social system and Western culture is cultivating a culture of cleanliness.

4. Fair treatment of women

Islam granted rights to women at a time when they were subjected to torture, tyranny and torment all over the world. In Western culture, the talk about rights of women is also abuzz nowadays.

5. Fair treatment of the oppressed

Islam advocates the fair treatment of those who are oppressed and subjugated anywhere in the world. In Western culture, besides the government policies, voices by the public are also raised in support of the victims of tyranny and injustice.

6. Caring for the weak segments of society

Islam laid down the basis for the abolishment of slavery from various aspects while Islamic social system also emphasises on a good treatment to them. In Western culture, worthwhile legislation has been done especially in the last century.

7. Looking after the old

Respecting the old people and taking care of them is another common feature of Islamic and Western culture.

8. Follow the principles of hygiene

Taking care of one's health is of utmost importance in Islam. It can be gauged from the importance of ablution which is a prerequisite of offering prayers. Besides this, the cleanliness of body, dress and place of prayer are also some preconditions attached to prayers. This quality of cleanliness has also been emphasised in Western culture.

9. Punctuality

The instances of worship like prayer, fasting and hajj elaborate the importance of being punctual. These cannot be performed out of their prescribed time. These are also a part of our social system. Punctuality is a glaring feature of Western culture as well.

10. Abiding by the law

In the light of Qur'an and Prophet's (PBUH) sayings, following the rules and laws emerges as more than evident. In Western culture too, this quality is touching its pinnacles.

11. Developing a tax culture

In Islam, the importance of obligatory as well as voluntary or optional alms-giving has been greatly emphasised upon. On the other hand, many such laws have also been devised in the West in this regard. There are many aspects common between the both.

12. Harnessing honesty and scrupulousness

The whole life of the Holy Prophet (PBUH) is an epitome of the highest standards of honesty and scrupulousness. The society he established was a classical example of these cherished qualities. These features are also there in Western culture, to some extent though.

13. Sharing others' joys and sorrows

Sharing others' joys and sorrows is another common quality found in both cultures.

14. Respecting right to freedom of religion

When at the zenith of its development and growth, Islam provided the people of other religions not only the protection of life and property but also granted them complete freedom to follow their religions inasmuch that the Holy Prophet (PBUH) allowed a delegate of Christians from Najran to stay at the Prophet's (PBUH) Mosque.

15. Respecting the places of worship

Islam has a glaring past regarding the respect to the places of worship of other religions. During the reign of the Second Pious Caliph, Hazrat Umar (RA), he did not offer prayer at a church only to douse any fear that Muslims may make it a mosque citing the reason that the Caliph of the Muslims had offered prayer there.

16. Marriage with the women of the people of the book

Marriage with the women of the People of the Book is absolutely allowed if they follow and act upon the teachings of their books. However, the Muslim scholars and jurists have serious concerns if those

women had foregone their book and had adopted the pagan beliefs, rituals and practices.

17. Lawfulness of slaughter of the people of the book

The animal slaughtered by the People of the Book is halal (licit) only if they had slaughtered it as per the rules laid down in their book, by pronouncing Allah's name. This can also help create goodwill between the Western and Islamic culture.

18. Protection of life and property

In context of sanctity of life and property, the Holy Prophet (PBUH) said in his Last Sermon:

"O people! Verily your blood, your property and your honour are sacred and inviolable until you appear before your Lord, as the sacred inviolability of this day of yours, this month of yours and this very town (of yours)."

It has also been emphasised in Western culture.

19. Benefitting from modern sciences

As far as benefitting from modern sciences is concerned, it is important to note that the commencement of Wahi (revelation) was made with the word "*Iqra*", which means 'to read'. There is a complete consensus between Islamic and Western social system on the importance of education.

20. Refraining from hatemongering

The Holy Prophet (PBUH) has ordained: "*Greet others with smiling faces*".

In the West, greeting a person with smiling face and eschewing the attitudes which depict hate or annoyance is a good, and widely followed principle.

NOTE

The limitations of contradictions between the Islamic and Western social systems have been delineated in the preceding questions.

QUESTION 21c

ISLAMIC CULTURE AND CIVILIZATION

SYNOPSIS

1. Introduction

2. Characteristics of a true civilization

- Civilization is a collective effort by the society
- Civilization bears fruits to all members of society
- Civilization maintains continuation and duration
- Civilization has the potential of spreading to other societies
- A true Civilization can never be imposed

3. Salient features of Islamic civilization

- Based on the Islamic faith
- Civilization with a universal dimension
- Open civilization
- Well-balanced civilization
- Perennial civilization

4. Spread of Islamic culture

5. Principal factors

- Arab conquests
- Arabic as a common language
- Spread of Arabic language & literature
- Rise of sciences
- International trade
- Scientific knowledge

6. Foundations of Islamic civilization

7. Economy of Islamic civilization

- Age of discovery
- Agricultural revolution
- Market economy

- Technology
- Urbanization

8. Sciences in Islamic civilization

- Chemistry
- Physics
- Mathematics

9. Other achievements in Islamic civilization

10. End of the golden age

ANSWER

1. Introduction

Without going through the variety of concepts and terminology on the subject, civilization simply means: the comprehensive development of the human potential in all its dimensions: physical, intellectual, spiritual, moral and psychological. To achieve this potential, civilizations strive to develop, utilize, and conserve the natural resources, the benefits of which should fairly reach the whole society, and bring about positive effects on the whole world.

2. Characteristics of a true civilization

(i) Civilization is a collective effort by the society

Given this definition, it is obvious that a civilization has certain requirements to deserve its name. After all, civilization is a collective effort by the whole society, and its benefits cannot be restricted to few individuals or be limited to certain groups.

(ii) Civilization bears fruits to all members of society

Civilization has to bear fruits to all members of society. Besides although civilization development may not affect all sides of society at the same level, it nonetheless, remains inclusive and comprehensive.

(iii) Civilization maintains continuation and duration

Civilization therefore has to maintain continuation and duration, and it cannot be considered as such if it just emerged to disappear. Islamic civilization covers enormous span of time that influenced every society.

(iv) Civilization has the potential of spreading to other societies

Civilization has the potential of spreading to other societies, and that it can be adapted when it influences others. This civilization merit is being felt enormously in our times of amazingly speedy transportation of persons and goods, and communication of information everywhere in the world. A Muslim civilization, therefore, should not mean in any way a civilization restricted to the Muslims alone. What had been called a Muslim civilization in the past was developed and enjoyed by Muslims and non-Muslims all over the world, Arabs and non-Arabs. It spread beyond the areas of Muslim peoples and lands wherever and whenever this was possible. Its contribution reached non-Muslim Europe through Spain and Sicily, and influenced the European Crusaders, who in medieval times, thought that they would meet savage barbarians in Jerusalem and its neighborhood. To their surprise they soon came to realize they were witnessing a civilization far better than what they had been seen in feudal Europe.

(v) A true Civilization can never be imposed

More important, Muslim civilization was not always connected with military power. It continued to work one way or another in Muslim societies during times of military strength or military and political weakness.

3. Salient features if Islamic civilization

Main characteristics that distinguish Islamic civilisation from other civilisations and give it a unique position can be discerned as:

(i) Based on the Islamic faith

It is based on the Islamic faith. It is monotheistic, based on the belief in the oneness of the Almighty Allah, the Creator of this universe. It is characterised by submission to the will of God and service to

humankind. It is a socio-moral and metaphysical view of the world, which has indeed contributed immensely to the rise and richness of this civilisation.

(ii) Civilization with a universal dimension

It is a civilisation with a universal dimension. It is not associated with a particular geographic region, race or historical era. It is predicated on the idea that man has precedence over the rest of the creatures of Allah. All human activities should lead to the happiness and welfare of man. Any action intended to serve this goal is a God-blessed action indeed.

(iii) Open civilisation

It is an open civilisation and is not shy of deriving and drawing niceties of other civilisations in the past, provided they do not run counter to the spirit of Islam. Islam is the most pluralist religion; it coexists with other religions, allowing full religious autonomy.

(iv) Well-balanced civilisation

It is a well-balanced civilisation. It insists on equilibrium between the material and the spiritual dimensions of life. In fact, this moderation is the essence of Islamic thought and civilisation. It permits of no excess, no neglect, no extremism and no recklessness—that moderation is based on a "golden mean".

(v) Perennial civilisation

It is a perennial civilisation and will not last as long as Islam exists. So long as, it embodies the very principles of Islam, the Almighty Allah will preserve. This unique civilisation will never wither away: since, it is not a national or a racial civilisation, nor does it run counter to human nature. In any case, Islam should not be identified with Muslims. Muslims may become weak or strong but Islam would remain an everlasting guidance to humankind.

4. Spread of Islamic culture

The causes of the rise and fall of civilizations are often hidden from us, and the questions which come to mind are more easily framed than answered. Why were the German invasions of Western Europe in the fifth century followed by a long 'dark age' of barbarism and ignorance, while the Arab invasions of the seventh century were followed by a general rise in the cultural level of the countries affected by them? So startling a contrast demands explanation, which must take the form of showing that certain conditions favourable to the growth of the arts and sciences were present in one case and absent in the other.

5. Principal factors

(i) Arab conquests

The Arab conquests politically unified a huge segment of the globe from Spain to India, a unity which remained unbroken until the fall of the Omayyads in 750. The disappearance of so many dividing frontiers, above all the one which had so long separated Rome and Persia, was a useful preliminary to the building of a new civilization.

(ii) Arabic as a common language

Arabic as a common language as the Arabs overran one country after another, they carried their language with them. But that language possessed a unique status: to every Muslim it was not just one form of human speech among others, but the vehicle through which God had chosen to deliver his final revelation to men. Arabic was 'God's tongue', and as such enjoyed a prestige which Latin and Greek and Hebrew had never known. The Quran could not, must not be translated: the believer must hear and

understand and if possible read the divine book in the original, even though Arabic were not his mother tongue. To study, illustrate and elucidate the text became a pious duty: the earliest branch of science developed by Muslims was Arabic philology, traditionally founded at Basra in the late Omayyad age. The further Islam spread among non-Arabs, the further a knowledge of Arabic spread with it. A century or so after the conquests even Christians, Jews and Zoroastrians within the Caliphate found it convenient to speak and write Arabic. Thus to political unity was added the widespread use of a common language, which immensely facilitated the exchange of ideas.

(iii) Spread of Arabic language & literature

The first conquests of the Arabs were made in lands which had been the home of settled, urban civilizations for thousands of years, that is, the river valleys of the Nile and the Tigris-Euphrates. The fighting here was relatively brief (Syria was conquered in six or seven years, Egypt and Iraq in two or three), and the physical destruction was light. The native population was akin to the Arabs in race and speech, and stood aside from a struggle which was essentially between the invaders and the Byzantine or Sassanid ruling class. The local officials often stayed at their posts, and administrative continuity, at least at the lower levels, remained unbroken. From motives of policy, the Caliphs cultivated friendly relations with the Jacobite and Nestorian Christians, who constituted the bulk of the people, and who during the long period of Roman rule had learnt a good deal of the science and philosophy of the Greeks. This learning, translated into Syriac, a Semitic tongue closely related to Arabic, was at the disposal of the newcomers, who were impressed by the rich and ancient culture of the region, and it was this region, and not Arabia proper, which was the birthplace of the Arabic civilization.

(iv) Rise of sciences

Once invasion and re-settlement were over, the lands under the sovereignty of the Caliphs enjoyed immunity from serious external attack for three or four centuries. There was plenty of fighting on the frontiers and many internal revolts and disturbances, but no prolonged and ruinous barbarian assaults such as the Latin Christian West had to endure from the Vikings and Magyars. Under the shield of the *PaxIslamica*, which may be compared with the Augustan and Antonine Peace of the early Roman Empire, the arts and sciences rose to a new and flourishing life.

(v) International trade

During these four centuries (800-1200) international trade was more vigorous than at any time since the heyday of imperial Rome. Merchants from the Caliphate were found in places as far apart as Senegal and Canton. The hoards of Arabic coins dug up in Scandinavia reveal the brisk exchange of goods between Northern Europe and the cities of Iraq and Persia via the great rivers of Russia. The negro lands south of the Sahara were drawn into the stream of world commerce. The ancient Silk Road through the oases of Central Asia which carried the products of China to the West had never been so frequented. Cities expanded, fortunes were made, a wealthy middle-class of traders, shippers, bankers, manufacturers and professional men came into being, and a rich and sophisticated society gave increasing employment and patronage to scholars, artists, teachers, physicians and craftsmen.

(vi) Scientific knowledge

The pursuit of knowledge was quickened by the use of paper and the so-called 'Arabic' numerals. Neither originated in the Islamic world, but both were widely employed there by the ninth century. The manufacture of paper from hemp, rags and tree-bark seems to have been invented in China about 100 A.D., but it remained unknown outside that country until some Chinese prisoners of war skilled in the art were brought to Samarkand in 751. In 793, a paper factory was set up in Baghdad; by 900 the commodity was being produced in Egypt, and by 950 in Spain. The Arabic numerals, despite their name, are probably Hindu, and may have reached Islam through the translation of the *Siddhanta*, a Sanskrit astronomical

treatise, made by order of the Caliph Mansur in 773. The oldest Muslim documents employing these signs date from 870-890: the zero is represented by a dot, as has always been the case in Arabic. These innovations multiplied books and facilitated calculation, and the rich scientific literature of the next few centuries undoubtedly owes much to them.

6. Foundations of Islamic civilization

Ethics: Religious freedom, though society was still controlled under Islamic values, helped create cross-cultural networks by attracting Muslim, Christian and Jewish intellectuals and thereby helped spawn the greatest period of philosophical creativity in the Middle Ages from the 8th to 13th centuries. Emphasis on freedom of speech was made.

Institutions: The public hospital (which replaced healing temples and sleep temples), the public library, the academic degree-granting university, and the astronomical observatory as a research institute. The first universities which issued diplomas were the Bimaristan medical university-hospitals of the medieval Islamic world, where medical diplomas were issued to students of Islamic medicine who were qualified to be practicing doctors of medicine from the 9th century.

The Guinness Book of World Records recognizes the University of Al Karaouine in Fez, Morocco as the oldest degree-granting university in the world with its founding in 859 CE. Al-Azhar University, founded in Cairo, Egypt in the 975 CE, offered a variety of academic degrees, including postgraduate degrees, and is often considered the first full-fledged university. By the 10th century, Cordoba had 700 mosques, and 70 libraries, the largest of which had 600,000 books. In the whole al-Andalus, 60,000 treatises, poems, polemics and compilations were published each year. The library of Cairo had two million books, while the library of Tripoli is said to have had as many as three million books before it was destroyed by Crusaders. Legal institutions introduced in Islamic law include the trust and charitable trust (Waqf).

7. Economy of Islamic civilization

(i) Age of discovery

The Islamic Empire significantly contributed to globalization during the Islamic Golden Age, when the knowledge, trade and economies from many previously isolated regions and civilizations began integrating due to contacts with Muslim explorers, sailors, scholars, traders, and travelers. Some have called this period the "PaxIslamica" or "Afro-Asiatic age of discovery".

(ii) Agricultural revolution

The valve-operated reciprocating suction piston pump with crankshaft-connecting rod mechanism invented by al-Jazari in the 12th century. The Islamic Golden Age witnessed a fundamental transformation in agriculture known as the "Muslim Agricultural Revolution", "Arab Agricultural Revolution", or "Green Revolution". Crops from Africa such as sorghum, crops from China such as citrus fruits, and numerous crops from India such as mangos, rice, and especially cotton and sugar cane, were distributed throughout Islamic lands which normally would not be able to grow these crops.

(iii) Market economy

Early form of merchant capitalism was developed between the 8th-12th centuries, which some refer to as "Islamic capitalism". Innovations included early trading companies, credit cards, big businesses, such as "Islamic capitalism". Innovations included early forms of partnership (mufawada) such contracts, bills of exchange, long-distance international trade, early forms of partnership (mufawada) such as limited partnerships (mudaraba), and early forms of credit, debt, profit, loss, capital (al-mal), capital accumulation (nama al-mal), circulating capital, capital expenditure, revenue, cheques, promissory notes, trusts (waqf), startup companies, savings accounts, transactional accounts, pawning, loaning, exchange rates

(iv) Technology

Some of the inventions believed to have come from the Islamic Golden Age include the camera obscura, coffee, soap bar, liquefaction, crystallisation, purification, oxidation, evaporation, distilled alcohol, uric acid, nitric acid, alembic, crankshaft, suction piston pump, mechanical clocks driven by water and weights.

(v) Urbanization

Muslim cities also had advanced domestic water systems with sewers, public baths, drinking fountains, piped drinking water supplies, and widespread private and public toilet and bathing facilities. By the 10th century, Cordoba had 700 mosques, 60,000 palaces, and 70 libraries

8. Sciences in Islamic civilization**(i) Chemistry**

- **Jabir Ibn Hayyan** was born in TUS around 702 or 703 AD, he is known as the father of modern chemistry. First to evoke water gold. He worked on the assumption that metals like lead, tin and iron could be transformed into gold by mixing certain chemical substances. First to introduce the method of separation of (NaOH).
- **Zakariya Razi**, who is the greatest name in the chemical science. He wrote Kitab al Asrar in chemistry dealing with the preparation of chemical substances

(ii) Physics

- **Abu Yusuf Yaqub ibn Ishaq-Al-Kindi**: He produced research on metrology (study of measurements), specific gravity and on tides. He also worked in the field of optics, especially on reflection of light.
- **Al-Biruni**: He discovered that light travels faster than sound. Negating the view of Aristotle. He argued that as all objects are attracted towards the centre, if the heavenly bodies did not possess gravity, then they would have also fallen down to the centre.
- **Ibn al-Haytham**: he wrote Kitāb al-Manāẓir (Book of Optics). In which he mentioned that light travels in straight way. Ibn al-Haytham also gave the first clear description and correct analysis of the camera obscura (darkened chamber) and built the world's first camera obscura.

(iii) Mathematics

- **Musa al-Khwarizmi**. To al-Khwarizmi we owe the world "algebra," from the title of his greatest mathematical work, *Hisab al-Jabr wa-al-Muqabala*. The book, which was twice translated into Latin, by both Gerard of Cremona and Robert of Chester in the 12th century.
- **Abu Yusuf Yaqub ibn Ishaq-al-Kindi**: In mathematics, he wrote four books on the number system and laid the foundation of a large part of modern arithmetic. No doubt the Arabic system of numerals was largely developed by al-Khwarizmi, but al-Kindi also made rich contributions to it. He also contributed to spherical geometry to assist him in astronomical studies.
- **Al-Battani**: Introduce trigonometric ratios.... (Sin, Cos and Tan)

9. Other achievements in Islamic civilization

- (i) **Architecture**: The Great Mosque of Xi'an in China was completed circa 740, The Great Mosque of Samarra in Iraq was completed in 847. The Spanish Muslims began construction of the Great Mosque at Cordoba in 785 marking the beginning of Islamic architecture in Spain and Northern Africa (see Moors). The mosque is noted for its striking interior arches. Moorish architecture reached its peak with the construction of the Alhambra, the magnificent palace/fortress of Granada, with its

open and breezy interior spaces adorned in red, blue, and gold. The walls are decorated with stylized foliage motifs, Arabic inscriptions, and arabesque design work, with walls covered in glazed tiles.

- (ii) Another distinctive sub-style is the architecture of the Mughal Empire in India in the 15-17th centuries. Blending Islamic and Hindu elements, the emperor Akbar constructed the royal city of Fatehpur Sikri, located 26 miles (42 km) west of Agra, in the late 1500s and his grandson Shah Jahan had constructed the mausoleum of Taj Mahal for Mumtaz Mahal in the 1650s, though this time period is well after the Islamic Golden Age.
- (iii) **Arts**: The golden age of Islamic (and/or Muslim) art lasted from 750 to the 16th century, when ceramics, glass, metalwork, textiles, illuminated manuscripts, and woodwork flourished. Lustrous glazing became the greatest Islamic contribution to ceramics. Manuscript illumination became an important and greatly respected art, and portrait miniature painting flourished in Persia. Calligraphy, an essential aspect of written Arabic, developed in manuscripts and architectural decoration.
- (iv) **Literature**: **Epic Stories**: The most well-known fiction from the Islamic world was *The Book of One Thousand and One Nights* (Arabian Nights), which was a compilation of many earlier folk tales told by the Persian Queen Scheherazade. "Ali Baba" Various characters from this epic have themselves become cultural icons in Western culture, such as Aladdin, Sinbad and Ali Baba. **Philosophy**: Ibn Tufail (Abubacer) and Ibn al-Nafis were pioneers of the philosophical novel. **Novels**: The *ologus* *Autodidactus*, written by the Arabian polymath Ibn al-Nafis (1213-1288), is the first example of a science fiction novel.
- (v) **Music**: A number of musical instruments used in Western music are believed to have been derived from Arabic musical instruments: the lute was derived from the al'ud, the rebec (ancestor of violin) from the rebab, the guitar from qitara, naker from naqareh, adufe from al-duff, alboka from al-buq, from qanun, geige (violin) from ghichak, and the theorbo from the tarab.
- (vi) **Philosophy**: Arab philosophers like al-Kindi (Alkindus) and Ibn Rushd (Averroes) and Persian philosophers like Ibn Sina (Avicenna) played a major role in preserving the works of Aristotle, whose ideas came to dominate the non-religious thought of the Christian and Muslim worlds. They would also absorb ideas from China, and India, adding to them tremendous knowledge from their own studies. Three speculative thinkers, al-Kindi, al-Farabi, and Avicenna (Ibn Sina), fused Aristotelianism and Neoplatonism with other ideas introduced through Islam, such as *Kalam* and *Qiyas*.
- (vii) From Spain the Arabic philosophic literature was translated into Hebrew, Latin, and Ladino, contributing to the development of modern European philosophy. Al-Ghazali also had an important influence on Jewish thinkers.

10. End of the golden age

- **Mongolian invasion**: After the Crusades from the West which resulted in the instability of the Islamic world during the 13th century, a new threat came from the East during the 12th century: the Mongol invasions. In 1206, Genghis Khan from Central Asia established a powerful Mongol Empire. A Mongolian ambassador to the Abbasid Caliph in Baghdad is said to have been murdered, which may have been one of the reasons behind Hulagu Khan's sack of Baghdad in 1258.
- **Causes of decline**
 - (i) political mismanagement after the early Caliphs (10th century onwards),
 - (ii) closure of the gates of ijihad (12th century),
 - (iii) Institutionalization of taqlid rather than bid'ah (13th century),
 - (iv) Foreign involvement by invading forces and colonial powers (11th century Crusades, 13th century Mongol Empire).
 - (v) Tolerance about different ideas reduced and faded.

QUESTION 22a

RESOURCES OF MUSLIM UMMAH AND ITS PROBLEMS

- Q. Take into account the steps and plots of the western nations against the Islamic world in the present era and give solid suggestions for their eradication in the light of Quran and Sunnah. (2007)
- Q. Is war knocking at our doors or sophisticated nuclear weapons have made it impossible. The Muslims are facing strong ideological and military challenges. In order to meet such challenges, what strategy the Muslims should adopt, in your opinion? (2009)
- Q. Write down in detail the problems of "Ummah" in the contemporary world. (2013)
- Q. What are the contemporary challenges of Muslim world? Suggest its solutions in the light of Quran and Sunnah? (2016)

SYNOPSIS

1. **Muslim world: an introduction**
2. **Resources of the Muslim world**
 - Agricultural resources
 - Industrial resources
 - Human resources
 - Problems and solutions
3. **Internal problems**
 - Law and order issues
 - Poverty and unemployment
 - Deprivation from personal freedom
 - Violence against, and restraints on, women
 - Sectarianism
 - Degeneration of thinking
 - Illiteracy/Lack of education
 - Regional and linguistic prejudices
 - Moral degradation

- Inertia in thoughts/Ijtihad in the doldrums
4. **External problems**
 - West's cultural invasion
 - The quest of the West to seize resources
 - West's role in internal hullabaloo in the Muslim states
 - Creation of Israel: a Jewish state
 - Mockery of Islamic values
 - Frequent meddling in Islamic laws
 - Attacks on Iraq and Afghanistan
 - Suspicious activities regarding Pakistan's nukes
 - Dual standards of justice in the Western world
 - Conspiracies against seminaries (Madaris)
 - Animosity with Iran and Syria
5. **Suggestions to solve the problems of Muslim countries**
 - Unity of the Ummah
 - Restructuring the World Muslim Congress (Motamar Al-Alam Al-Islami) and the Muslim World League (Rabita Alam-e-Islami)
 - Reinvigoration of Organization of Islamic Cooperation (OIC)
 - The views of Iqbal and Jamaluddin Afghani on unity of Ummah
 - Joint defence
 - Education
 - Common economy
 - Society
 - Morals
 - Justice

Answer**Some relevant verses**

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ (آل عمران: 103)

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves;

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ (آل عمران: 110)

You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ (آل عمران: 139)

So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in faith.

1. Muslim world: an introduction

Allah has endowed the Muslims with countless blessings and resources to satisfy their material as well as spiritual needs. He provided the Muslims with the holy Qur'an and the Sunnah to fulfil their spiritual needs and gave them a centre in form of Kaaba and the sacred premises of the Prophet's (PBUH) Mosque and the Green Dome. Besides the resources to quenching the thirst of their spiritual needs, Allah endowed the Muslims with numerous, unending resources so that their material needs may also be fulfilled. As of now, there are 57 Muslim countries on the globe and among them, Pakistan is a nuclear power.

The Muslims account for the 21% of the world's total population; they rule area of more than 90 million square miles; they possess 69% of the world's total oil resources; and they also own the abounding natural gas reserves. These gas reserves are located in Iran, Bangladesh, Pakistan, Saudi Arabia, Kuwait, United Arab Emirates (UAE), Afghanistan, Central Asian States, Morocco, Tunisia, and so on. Turkey, Afghanistan, Pakistan, Albania, Algiers, Iran, Bangladesh, Morocco, Somalia, Nigeria and Yemen have huge coal reserves as well. World's fifth largest coal reserves are located at Thar Coalfield in the Sindh province. In addition to above-mentioned natural resources, huge reserves of raw iron, antimony, manganese, gypsum, mercury, nickel, phosphate, tin, uranium, zinc, gold and salt are also found in Muslim countries.

2. Resources of the Muslim world**(i) Agricultural resources**

The Muslim world has huge resources as far as agriculture is concerned. The Indus River valley in Pakistan, the Ganges valley in Bangladesh, the Nile River valley in Sudan and Egypt and the coastal areas of the Caspian Sea are known as the biggest producers of agricultural products across the globe. Almost all kinds of wheat, rice, corn, sugarcane, jute, tea, millet, barley, tobacco, rubber, spices and fruits are grown in the Muslim world in abundance. Pakistan is an agricultural country and earns the second biggest chunk of its foreign exchange through agriculture; textile being the biggest sector of its economy that, in turn, is dependent on agriculture.

(ii) Industrial resources

Muslim countries not only are self-sufficient in raw materials, they are also producing a lot of goods to be exported to the other countries. These include textiles, products made of rubber, jute, iron and tobacco, fertilizers, agricultural tools and machinery, dairy products, leather products, medicines, utensils and cutlery, surgical instruments, sports goods, paper, and weapons and ordnance.

(iii) Human resources/manpower

One of the most important resources in the world is the manpower and Muslim countries, by the grace of Almighty Allah, possess this rich source of development. However, there is a dire need to effectively and prudently channel this manpower to make the most of it. China is the most impressive example to be followed as the Chinese made effective use of manpower and now they top the developed nations of the world.

(iv) Problems and solutions

After a brief account of the resources, let's now take up the matter of problems of Muslim Ummah and the suggestions thereupon to overcome those.

Muslim Ummah is basically tangled in two types of problems. Here is a brief account of both of them.

3. Internal problems**(i) Law and order issues**

At present, the whole Muslim Ummah in general, and Pakistan in particular, is tangled in an intricate web of law and order issues. There is no letup in heinous and barbaric acts like killing the innocent people, robberies, thefts, terrorism, bomb blasts and violence against women. The state of affairs is aggravating day by day. It's like a grievous punishment from Allah. It has been said in Surah Al-An'am (The Cattle), verse 65:

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا بَإِذْنِ قُوَّكُمْ أَوْ مِنْ تَحْتِ أَرْضِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذَيِّقَكُمْ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ نَظَرُ كَيْفَ نُصَرِّفُ الْأَيِّتِ لَعَلَّهُمْ يَفْقَهُونَ (الاعراف: 65)

"Say: 'He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife giving you a taste of mutual vengeance -- each from the other.' See how We explain the Signs by various (symbols), that they may understand."

(ii) Poverty and unemployment

All the Muslim states, save some oil-rich countries, are witnessing an acute economic crisis. Pakistan is facing an unprecedented poverty and unemployment owing to which the number of people who commit suicides is on the rise. There is a severe paucity of skilled labour as well.

(iii) Deprivation from personal freedom

In the perspective of human rights too, the Muslim states cannot be ranked higher. Save some countries where democratic system is in place, many countries are those where speaking against the King, Sultan, Khalifa, Sheikh or the incumbent ruler is next to impossible. The recent uprisings in form of Arab

Spring portend that the situation has somewhat changed but it seems that people have only acquired temporary freedom. Media outlets are state-controlled hence they show only one side of the picture.

(iv) Violence against and restraints on women

It's unfortunate that the Muslim countries haven't implemented the rules and laws laid down by Islam in the realm of women rights. Women's right to inheritance looks only meretriciously in papers and the ground reality is entirely opposite to it. They are deprived of their equal right to education in a number of countries. Killing them in the name of honour is, unfortunately, in vogue in Pakistan. Many women have been burnt to death as they could not bring a huge dowry with them. In Arab countries as well as in Pakistan, there is a dire need to lay down the strict laws in this regard.

(v) Sectarianism

Muslim world is being consumed by unprecedented sectarianism nowadays. The evil, satanic forces have been creating the Shia blocs against the Sunnis and the Sunni blocs against the Shias since long. The decade-old Iran-Iraq War was the outcome of these forces' conspiracies. In Pakistan, the financial aid by some Arab countries to the outfits belonging to their own sect, and the Shia state's patronage of their own sect, are creating a lot number of problems for Pakistan.

(vi) Degeneration of thinking

Muslim countries are going through a period of bafflement and intellectual degeneration. The Ummah has not been able to build a consensus on whether, in nature, the political system of Islam is Khilafat, democracy or something else. Which method is the most appropriate to elect the rulers? What is the status of Islamic banking? What is Islam's economic system? What are the rights of non-Muslims in a Muslim state? There are numerous other contentious issues as well.

(vii) Lack of education

Muslim states lag far behind in technical education in general, and in science and technology in particular. Even a developing country like Pakistan has not surpassed a rate of more than 60%. Though the number of literates in some Muslim states exceeds 90%, they are still way behind others in the field of science and technology. The number of PhDs in Japan is far more than those of the whole Muslim world. There is still a lot to be done in the realm of education like the number of universities, their rankings, the quality of research being carried out in them, etc.

(viii) Regional and linguistic prejudices

Even in the present epoch in history, there are many sorts of prejudices and biases in Muslim countries. For instance, the slogan of Arab nationalism is also heard quite often.

(ix) Moral degeneration

Many vices like prevarication, nepotism and cronyism, hypocrisy, sanctimony, sexual assaults are eating the Muslim societies up with every passing moment.

(x) Inertia in thoughts/Ijتهad in the doldrums

The opinions of scholars which they deduce from the injunctions of Qur'an and Sunnah are considered an asset that the Muslim scholars collected and left as legacy for the generations of Muslims to come. But, with the passage of time, a large number of changes have taken place and there was a strong need to review those opinions and again resort to the original sources i.e. Qur'an and Sunnah, for seeking guidance. But, unfortunately this could not happen.

The Ulama rendered, and are still rendering, meritorious services in their individual capacity but the efforts and contribution required to be put in by Pakistani state and the platform of OIC, have not been in

sight yet. Though, there is certainly an institution in Jeddah under the patronage of OIC that is just not enough mainly because in the first instance, it is a recommendatory body i.e. it presents suggestions only but is devoid of the powers to implement those. Secondly, its ambit of working is not so vast.

4. External problems

(i) West's cultural invasion

The West has a covert agenda to imbue the whole Muslim world in general and Pakistan in particular with its culture and civilization. Huge amounts of money are being spent for this very purpose. When a civilization opens the floodgates of culture to overwhelm the other, the civilization at the receiving end has to face multifaceted adverse effects. Hence, the cultural invasion has become a burning issue for the Muslim Ummah, and it needs to be addressed on a war footing.

(ii) The quest of the west to seize resources

Historically, the West has been perpetually following the policies to get hold of the resources owned by the Muslims to save those for their future use. It is elaborately manifest that the Americans and the Europeans have been indulged into wars only to control the oil resources of the Muslim world.

(iii) West's role in internally destabilizing Muslim states

The West has been following a multi-pronged strategy to destabilize Muslim countries internally so that any Muslim country may not be strong enough to pose a threat to them. They believe that if it happens, then their ascendancy may be in jeopardy.

(iv) Creation of Israel: a Jewish state

The Great Britain contributed hugely to establish a Jewish state i.e. Israel, and today the US is patronizing this illegitimate state. The West does not pay heed to the cries of innocent Palestinians when they are brutally bombed and annihilated by the savage Israelis who are at liberty to exterminate as many of Palestinian Muslims as they wish. This has also contributed to further aggravating the problems of Muslim Ummah.

(v) Mockery of Islamic values

The Muslims deem it the greatest prestige and honour, and the very foundation of their faith, to sacrifice their lives in the name of our beloved Prophet (PBUH). Caricatures of the Prophet Muhammad (PBUH) published every now and then ignite and agitate the Muslims in all corners of the world. In 2005, first the blasphemous caricatures of Prophet Muhammad (PBUH) were published by a damned Danish newspaper "Jyllands-Posten". Islamophobia among the Christian world of today was manifest in the acts of a roughshod US pastor Terry Jones who on March 20, 2011, committed the abominable act of desecrating the Holy Qur'an. Later, in July 2012, an American Sam Bacile, whose real name was Nakoula Basseley Nakoula, made a blasphemous movie that ignited massive protests across the Muslim world.

Islam is attacked by these infidels every other day misusing rather abusing the name of "Freedom of Expression". These dual standards had sown the seeds of hatred and animosity between the East and the West. Islamic values are mocked in the Western countries, which in this era of globalization where the world has become a global village, ensues countless problems.

(vi) Frequent meddling in Islamic laws

The West keeps funding the NGOs and other organizations who attempt to get the Islamic laws repealed or, at least, amended. For instance, numerous attempts have been made to amend the blasphemy law, 295-C. This meddling in religious affairs gives birth to distrust and revulsion among people against the governments.

(vii) Attacks on Iraq and Afghanistan

The spate of terrorism that has imperilled the peace in Muslim countries created after the attack by the US on both these countries.

(viii) Suspicious activities regarding Pakistan's nukes

Pakistan is the only Muslim country that is a nuclear power. The Western media often publishes or broadcasts reports which present an impression that Pakistan's nukes may fall into the hands of terrorists. They also sent their spies who work on the possibilities that how these weapons can be destroyed.

(ix) Dual standards of justice in the western world

When there was a movement in east Timor for succession, a separate state was created without any delay because, in this way, a Christian state was being created. But when it comes to Kashmir, the West does not pay any heed to the wailings of the Kashmiris. These dual standards have given rise to various problems.

(x) Conspiracies against seminaries (Madaris)

Seminaries (madaris) have been protecting and defending the religion. These very institutions are the guardians of the 1400-year-old history of Islam. The knowledge of Qur'an, Hadith, principles of Fiqh and Tafseer, etc., are imparted to the students through these seminaries (madaris). It is often tried to create doubts and incertitude against these.

(xi) Animosity with Iran and Syria

Both Iran and Syria are the targets of tyranny of the West and the US because Iran is belligerent to American domination of the world and openly condemns Israel and denies the holocaust which in many Western countries is a crime. Syria, on the other hand, is a potential threat to the existence of Israel.

5. Ways to solve problems

To solve the problems of Muslim Ummah, following suggestions are presented:

(i) Unity of Ummah

There are explicit teachings in the Holy Qur'an regarding unity, the violation of which may invite severe punishments. Allah says in Surah Al Imran (The Family of Imran) verse 103:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ (آل عمران: 103)

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves;

It is said in Surah Al-An'am (The Cattle)

إِنَّ الدِّينَ فَরَقُوا دِينَهُمْ وَكَانُوا شِيعًا ۚ أَلَسَتْ مِنْهُمْ فِي شَيْءٍ ائِمَّا أَمْرُهُمْ إِلَى اللَّهِ مُّمَّ

يُنذِرُهُمْ بِمَا كَانُوا يَفْعَلُونَ (الانعام: 159)

As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

It has also been mentioned in Surah Al-Hujarat (The Private Apartments, The Inner Apartments) verse 10:

إِنَّمَا الْبُؤْسُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝ (الحجرات: 10)

The believers are but a single Brotherhood, so make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.

Allah says in Suarh al-Shura (The Consultation) verse 14:

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ (الشورى: 14)

And they became divided only after knowledge reached them -- through selfish envy as between themselves.

Maulana Amin Ahsan Islahi says in this regard:

"This is the punishment for those nations as they, after finding the light of divine knowledge, diverged and aberrated. If someone stumbles in the darkness of night, he may be termed somewhat disabled. But, if one stumbles in the broad daylight, he himself is to be held responsible for his idiocy."

Surah Al-Anfal (The Spoils of War) verse 46 indicates the problems which rise due to disagreements in a nation in the following words:

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيكُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ

الظَّالِمِينَ ۝ (الانفال: 46)

And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere.

The importance of unity has been mentioned in the Qur'an and Sunnah along with the severe consequential punishment owing to disunity. Despite this, the Muslim countries are mired in this crisis. Some suggestions in this regard are as follows:

(a) Restructuring the world Muslim congress (Motamar Al-Alam Al-Islami) and the Muslim world league (Rabita Alam-e-Islami)

Both these organisations should be reinvigorated and their offices be established in all Muslim states. A separate task force should also be formed to actuate them.

(b) Organization of Islamic cooperation

To reinvigorate this Organization, Dr Muhammad Amin suggests the following steps:

1. Organize the countries which seriously support the unity of Ummah and fully comprehend the conspiracies of the anti-Muslim forces. These countries should form a group to work for this noble purpose.
2. The organization must be freed from the claws of Saudi financial and management dominance.
3. It should be purged of the West and its influences.
4. Strive to gain a permanent seat in the United Nations Security Council (UNSC) for the organization.

5. Proposed strategy of Muslims' renaissance should be implemented through this organization e.g. joint defence, joint currency and trade, joint scientific and research institutions, joint news agency and TV channels, etc. If the OIC fails this purpose, then a new organization may be formed by the Muslim countries which are sincere to play an active role in this regard.

(c) Views of Iqbal and Jamaluddin Afghani on the unity of Ummah

To Syed Jamaluddin Afghani and Allama Iqbal, the basis of unity of Muslims is only Islam; not region, language, colour or race. That's why both of them have a consensus opinion regarding Pan-Islamism as both yearned for an Islamic state free of such prejudices. Iqbal says in this regard:

نسل اگر مسلم کی مذہب پر مقدم ہو گئی
اڑ گیا دنیا سے تو مانیر خاک رہ گزر

If the Muslims start preferring race or nationality to religion, they will disappear from the world.

At another place, he says:

یہی مقصود فطرت ہے، یہی ریز مسلمان
انکس کی جہاں گیری، محبت کی فراوانی

This alone is the creation's objective, this alone is Islam's secret That there should be universal brotherhood, abundant love!

He also says:

بچان رنگ و نول کو توڑ کر ملت میں ضم ہو جا
نہ تورانی رہے باقی، نہ ایرانی نہ افغانی

*Breaking the idols of race and colour merge into the millat
There should be neither Turanian, nor Iranian, nor Afghan!*

Regarding the honour of Ummah, he opines:

آبرو باقی تری ملت کی جمیت سے حق
جب یہ جمیت گئی، دنیا میں رسوا تو ہوا

*Your honour depended upon the organization of the millat
When this organization departed, disgraced worldwide you became*

He instructs Muslims that their nation is dissimilar to the Western nations by saying:

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمی
ان کی جمیت کا ہے ملکہ و لب پر انحصار
قوت مذہب سے مکہم ہے جمیت تری

دامن دین ہاتھ سے چھوٹا تو جمیت کہاں
اور جمیت ہوں رخصت تو ملت بھی گئی

Judge not your nation on the criteria of Western nations Special in composition is the Hashimā Prophet's nation

Based on country and race is their organization The force of religion stabilizes your organization

If the din's skirt is lost, disappears the organization And if organization departs, also disappears the nation!

(ii) Joint defence

Some proposals in defence field are as under:

- Muslim countries should have a joint defence mechanism as the Europe has in form of Nato.
- Make joint investments to set up ordnance plants for the production of weaponry like nukes and missiles.
- A joint force whose successive chiefs may come from different countries.
- The training of this joint force should be conducted on Islamic lines so that the idols of nationalism, regionalism and linguistic pride may be shattered
- Military training in schools and colleges.

(iii) Education

For the advancement in the realm of education, some proposals are suggested hereunder:

- Putting in collective efforts to eradicate illiteracy from Muslim societies.
- Make arrangements for religious education along with the worldly knowledge
- Establishment of universities of science and technology with shared investments.
- Launching of the Islamic universities where the religious education should be imparted in line with the requirements of the modern world.
- Establishing various research institutes to counter the rising influence of the Western culture, and to implement the deductions inferred thereupon.
- Forming high-quality institutions for Ijtihad so that they may strive to create harmony among different sects.
- Creating joint institutes to respond to the objections raised by the non-Muslim scholars.

(iv) Common economy

Here are a few propositions in the realm of economy:

Muslim countries should adopt policies so as to be self-reliant and come out of the jaws of Christians and Jews. Following steps can be fruitful in this regard:

- Make a common currency like euro in Europe
- Establish joint multinational companies
- Eliminate usury and make economies Zakat- and Ushr-based
- Deposit all sums of money in an Islamic bank which must be insured by the receiving bank.
- Remove restrictions on trade among Muslim states

- (f) Ease visa policy
- (g) Foster interest-free banking
- (v) **Society**
 - (a) Endeavour to promote Islamic values
 - (b) Strengthen the family system
 - (c) Eradicate sexual abuses
 - (d) Promote Hijab
 - (e) Eliminate the films, dramas, etc, that destroy the morality
 - (f) Establish modern institutes for reformation and professing the religion
- (vi) **Morals**
 - (a) Make Muslims the followers of high moral values
 - (b) Put in collective efforts to eradicate falsehood, animosity, ill will, jealousy, prejudices, etc.
 - (c) Establish modern institutions to reform and to invite people towards religion and to impart the knowledge of diktats of Qur'an and Sunnah
 - (d) Use modern facilities to propagate and spread religion
 - (e) For the purpose of propagating the religion in such an effective way that one may get really inspired, establish new training centres
- (vii) **Rule of law and justice**
 - (a) Set up a joint committee of Muslim countries for the purpose of Ijtihad
 - (b) To get benefits from others' experiences, establish a joint parliamentary union and a Chief Justices' Committee
 - (c) Constitute an Islamic Court of Justice after the pattern of International Court of Justice
 - (d) Build a consensus regarding the fundamentals of a constitution. The Preamble of the Constitution of Pakistan, — the Objectives Resolution — may serve as a guideline.
 - (e) Formulate a collective system of justice where everyone is equal before law
 - (f) Establish an institution comprising Muslim jurists for interpretation of Islamic laws
 - (g) Create a World Islamic Ideology on the lines of Pakistan's Council of Islamic Ideology

QUESTION 226

RESOURCES OF MUSLIM UMMAH AND ITS PROBLEMS

- Q. Describe the status and aim of Islamic Ummah in the light of **انتم الاعلون ان كنتم مومنين** (تمی غاب ہوا کہ تم مومنین ہو)
(2014)

SYNOPSIS

1. **Background and meaning of the verse**
2. **Status and aim of Muslim Ummah**
 - Establishment of vicegerency on earth
 - Responsibility to testify the people
 - Aspects of rightful testimony
 - Expressive testimony
 - Practical testimony
3. **Name of Muslim Ummah in the light of Qur'an**
4. **Subjugation: an impediment to achieving the goal**
5. **Effects of education of first Islamic group**

1. Background and meaning of the verse

The verse in the question has been taken from Surah Al-e-Imran and it is translated as:

The background of the revelation of this verse is the Battle of Uhah.

Regarding Allah's promise mentioned in the given verse, the question that strikes the mind of an ordinary person is that whether the dominance means the material one or does it mean the prevalence of reason and rationality or it is all about the superiority in status and position. In this context, Allama Ghulam Rasool Saeedi wrote:

If you persist with the consummate faith and obey the commandments of Allah and the Holy Prophet (PBUH), then you will surely be the victorious as happened in wars after the Battle of Ohad where Muslims were unrelentingly victorious. Later in the era of Companions (RA), Muslims achieved victories against the non-believers inasmuch that in the Umayyad period, Muslims were ruling over three continents. But, when the Muslims indulged in worldly pleasures, luxuriousness, sumptuousness, internal wrangling, conflicts, they fell prey to anarchy, and could not keep up to the standards of true faith. Hence, they had to face defeat and frustration they had faced in the Battle of Ohad.

Its second meaning is the prevalence of reason and rationality which articulates that though Muslims may become materially subjugated – as they are today – and the non-believers overpower them, yet the religion of Muslims shall remain dominant on the basis of reason and rationality and each principle of Islam encompasses every aspect of logic and sanity which is superior to that of the non-believers. In today's world, Christians are in majority in terms of population. Then there are atheists and the idolaters. On the contrary, Muslims' belief in the Oneness of Allah (Monotheism) is superior to other beliefs on the basis of logic and reason because idols are not worthy of worship. Moreover, the absolute negation of a Creator is also false and out of true. And belief in Trinity is also fallacious because Jesus Christ and the Holy Spirit were created and a created one cannot be the God in any way whatsoever. The miracles of the prophets of Christians and those of the Jews are a thing of bygone days whereas the miracle of Muslims' Prophet (PBUH) is still there in the world, and will last till the day of judgement. Even the original text of the sacred books of Jews and that of Christians is not existent today, and the books have also been altered. Whereas the Book of Muslims i.e. the Holy Qur'an, does still exist today as it was revealed centuries ago, and shall, Insha Allah, be present in its actual form until the Day of Judgement. Similarly, as regard the ways and methods of worship, political system, ways of living and all other ambits of life, the principles of Muslims' religion are superior and better to those of all other religions. And as far as the matter of superiority of Muslims is concerned, it means that Muslims are best to Allah amongst all nations. Even if the Muslims face defeat in a battle, they shall remain dearer and nearer to Allah. (Tafseer Tibyau-ul-Qur'an; Vol. 2, P 38)

2. Status and position of Muslim ummah

Now, as far as the status of Muslim Ummah is concerned, it should be kept in mind that man was

created and sent to the earth as a vicegerent of Allah. Thus, it is his responsibility and duty to establish vicegerency on earth as ordained by Allah.

(i) Establishment of vicegerency on earth

Being the vicegerent of Allah, it is binding on man to keep the worldly affairs in their hands and manage those in accordance with the commandments of their Master. From this fact, it also becomes clear that the worldly honour, opulence, and authority are not such things having of which is against the essence of religion or faith because these are the blessings of Almighty Allah and these cannot be prohibited for His true slaves. Allah says about these things in the following words:

قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ (الاعراف: 32)

Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection."

This verse vividly elaborates that those who rightfully deserve these blessings are the obedient and dutiful slaves of Allah. And if only those who obey Allah rightfully deserve these blessings, then those cannot be unwanted or undesirable to them. Keeping in view the duty assigned to man before his creation, one can find out what is the purpose of his creation. Allah has made man his vicegerent on earth and requires him to exercise authority in accordance with His commandments. So, till such people who fully comprehend their duties and responsibilities are present on earth, it would be against Allah's will and His justice that such people are kept deprived of authority and rule, and it is assigned to those who don't recognise these responsibilities nor do they consider themselves the vicegerent to Allah and to such people who claim that sole authority belongs only to them. The Holy Qur'an has explicitly stated:

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (الانبيا: 105)

And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

On the other hand, for such righteous and dutiful servants of Allah, it would not be fit to eschew exercising the powers sans which they cannot perform their obligations as the vicegerent. The things that are linked to their duties will not only be fave for them but will also be indispensable. Nevertheless, keeping in view all these aspects, it can be easily understood that a Muslim does aspire not only to the worldly successes but also those in the hereafter. And it is the most fundamental requirement of their religiosity.

(ii) Responsibility to testify for the people

Responsibility and duty of the Muslim Ummah is to testify the truthfulness of Allah's religion and spread it into all corners of the world. Owing to the needs of humans in this regard, the holy Qur'an presents the befitting solution to this crucial problem in the following words:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة: 143)

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.

The pragmatic form of this part of verse is as follows:

- The preaching and professing of Islam, which the Holy Prophet (PBUH) carried out throughout his glorious life, is the most important responsibility and duty that lies on the shoulders of his followers i.e. Muslim Ummah. Muslims are bound to perform this duty as long as they are alive on earth.
- Spreading the message of Islam and conveying it to the maximum number of people possible does not only mean simple preaching, but the way it is done should amount to testimony and affirmation of Allah's message.
- Giving testimony of Islam has an explicit meaning as set by the Holy Prophet (PBUH) himself. It means that the Muslims should preach Islam in a manner as was adopted by the Prophet (PBUH) himself when he (PBUH) conveyed the message of Islam to his companions (RA).

So, with the help of aforementioned points, it becomes vividly clear that if the nations prior to Muslims have only the single obligation of following their religion in letter and spirit, the Muslim Ummah has an additional responsibility and that is to bear witness to Islam before the world as befits the true sense of duty. In essence, the Muslim Ummah is like nuncio of the Holy Prophet (PBUH) in its existence and the basic aim of it is exactly what the objective of the Prophet (PBUH) was.

This responsibility of Muslim Ummah is not trivial rather it is so greatly heavy and universal that a Muslim has to make it main objective of its life. Allah's ordinance says, "We have made you a just community that you will be witnesses over the people," elaborately ascertains the status and position of the Ummah. Further explication of this fact can be found in Surah Al-e-Imran where it has been said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (آل عمران: 110)

You are the best of peoples, evolved for mankind

These verses unequivocally express that Muslims are not an Ummah like its predecessor nations rather it has been made the custodian and guardian of the whole humanity and the entire mankind; and this is the first and foremost objective of raising this Ummah. The real importance and status of the Ummah hinges on this very testimony. It is a 'just community' or the 'best people' only till it stands as a testimony of the right and the truthful before the world, otherwise it would lose this honour, prestige and dignity. It is a qualitative name given to Muslim Ummah only because its responsibilities were two-fold, to those of its predecessor nations.

(iii) Aspects of testimony of the right

What is this testimony of Islam? What does it mean and what is its practical shape? This is a crucial question that arises here, and to get its answer seems imperative to understand Islam.

It has been briefly ascertained in principle that as Islam is the true religion, its practical form is also fixed. Its manifestation is found in the entire life of the Prophet (PBUH). Testifying or deposing commonly means 'telling something what one exactly knows about a matter'. That is why bearing witness to the rightful religion means explicating, at length, what Islam is in essence. And as regards its interpretation in Islamic terminology, it has almost the same meaning. Nevertheless, it has a vastness and higher standards in it and the explication for this in the light of the life of the Holy Prophet (PBUH) reveals its two basic aspects:

(a) Expressive testimony

Expressive testimony means to present, in the most suitable language and writing style, the true message of Islam ranging from its basic covenants to the detailed ordinances and teachings insofar as no barrier is left for people to adjudge the rightness of Islam in comparison to their own beliefs. Nevertheless, some things are indispensable to performing this duty in the most accurate manner:

- On the basic beliefs of Islam, such arguments are put forth on the basis of knowledge and wisdom

along with sufficient proof from nature in such an impressive style that everything becomes as clear as day to the addressee. Following the universal and strong manner in which Islam has presented evidence on Oneness of Allah, Prophethood, the hereafter, etc., is absolutely necessary. Moreover, Islamic teachings and their minute details in all spheres of life should be presented in an emphatic manner, and it should be proved that Islam can solve all the problems of life.

- Only a positive and serious criticism should be subjected to other beliefs. For this, it is imperative that one should make oneself well versed with what the non-believers are following and what are the things that make the foundations of their religion, culture and philosophy. Furthermore, the practical outcomes of those ideologies should also be discussed as those are not benefiting to the humanity. Rebutting the non-Islamic features on the basis of reason and rationality is inevitable and warrants extreme care.
- This task of proving Islam the truthful, and the non-Islamic aiths as false should be performed in sophisticated and impressive manner. It should be in a language that is understandable to the common populace; of such style that may attract the modern minds; of such method that is acceptable in the parameters of modern scientific reasoning because it is not just for the sake of a scholastic dialogue rather it is aimed at professing and disseminating the Religion of Truth. The Holy Qur'an, too, is adorned with the most suitable as well as pregnant language, method, style and reasoning for inviting people towards the truth; and it is also very familiar to the addressee.

Allah Almighty directed the Holy Prophet (PBUH) to call people towards His path through wisdom and good instruction, and, when needed, through reasoning and arguments with them in a way that is the best. Allah says in the Holy Qur'an:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالنُّوعِ الْحَسَنَةِ (النحل: 125)

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.

- No racial pride, jingoism, antagonistic sentiments or inclination to wrangling should be there behind this preaching and inviting to the rightful religion. Everything that comes from a Muslim's heart and mouth should be on the basis of sincerity, candour, love and only with the loyalty to one's duty as well as the love and good will for the humankind.

(b) Practical testimony

It means that what a Muslim presents to others with the word of mouth, its practical delineation must be conspicuous in the preacher's own character. All the Muslims in their individual capacity as well as whole Ummah should be the epitome of distinguishing features of Islam. They must have an undeterred faith in the Oneness of Allah (Tauheed), the hereafter and the prophethood, and this should be evident from each and every action of theirs. Their morals and manners, economic and social interactions, political outlook or dealings or in other words the whole system of their lives should be built upon the foundations of Islamic teachings. The status of practical testimony is much superior to that of the oral testimony which is why it does not suit a person or a group, who is not following his or their own religion in the truest sense of the word, preach it to others and invite others to it. No efforts shall bear fruit if the contradictions persist. It is absolutely essential to mention the way of the Holy Prophet (PBUH). When Prophet Muhammad (PBUH) professed and preached Islam and conveyed Allah's message to others, he (PBUH), himself, was the truest embodiment of his message because he (PBUH) had yielded to the supremacy and sanctity of Allah's words. His (PBUH) saying *أنا أول البومنون* "I am the first among the believers" glaringly depicts this fact.

3. Name of Muslim Ummah in the light of Qur'an

The nation of the Muslims i.e. Muslim Ummah has been called as "Muslim" in Qur'an. Allah Almighty says in the Holy Qur'an:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۖ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّنْهُ
أَيُّكُمْ يُؤْمِنُ بِاللَّهِ ۖ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِن قَبْلُ ۖ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ قُلْ إِنَّمَا أَدِيتُكُمْ بِمَا كُنْتُ مِّنْ قَبْلُ ۚ إِنَّمَا كُنْتُ مِّنْ قَبْلُ
(78) (الحج)

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people.

In this verse, where the name and status of the Muslim Ummah has been mentioned, there it has also been told to the whole world that the reason behind assigning this very name is the mission that has been entrusted to it. If the Ummah performs its duty and lives up to the requirements, only then it deserves the title of "Muslim". It shall be answerable to Allah Almighty for this. It means that where a Muslim in his individual capacity shall have to be answerable before Allah, there the Muslim Ummah as a whole shall also be liable. And this will not be an ordinary, or a routine sort of, accountability rather it will be like that of the prophets because Muslim Ummah has the responsibility after the finality of prophethood on the Holy Prophet Muhammad (PBUH). It has been mentioned in Surah Al Araf, Verse 6:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾ (الاعراف)

Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

4. Subjugation: an impediment to achieving the goal

Man, by nature, is not attracted to the life, philosophy and religion of the meek, subjugated and repressed nations. So, it is incumbent on Muslims to not lag behind others in practical life as well as in economic matters. A major cause of Muslims' backwardness is that there is paucity of will to act among them and they shirk hard work. The reprehensible vices like laxity, sloppiness and cowardice pervades them. Muslims would neither be able to raise their moral standards nor would other nations be attracted towards them unless they overcome these ailments and flaws; even the Muslim minds will be looking for ways other than Islam. This is like a curse and its lethal effects are steering the Islamic societies to degeneration and downfall. A Muslim can bear witness to Islam only if he becomes able to create new worlds with his own efforts, sacrifices and toil.

5. Effects of the education of first Islamic group

Under the perfect guidance of the Holy Prophet (PBUH), the first group of Muslims i.e. Prophet's Companions (RA) recognized their status as well as their responsibilities because the Holy Qur'an was a constant source of inspiration to them. In their meetings with the Holy Prophet (PBUH), strength and power for their cause would get an impetus, and a habit to overcome their desires inculcated in them. They always beseeched Allah's pleasure, and avoided to sacrifice their lives in the way of Allah. The Holy Prophet's (PBUH) company imparted them the knowledge, understanding of the religion and cultivated a

sense of self-accountability. Those revered people would follow the Prophet (PBUH) with full zeal and zest and would stand for Allah's cause; wherever they may be. These men of the noblest character went out with the Holy Prophet (PBUH), for Jihad twenty-seven times in only ten years and gave prestige to the battlefields with their feet for nearly hundred times obeying the orders of the Holy Prophet (PBUH).

Abandoning the worldly pleasures was not a big deal for them. They were used to bearing hardships of their families and loved ones. Qur'anic verses brought many new ordinances which were previously not known to them. Such ordinances were at times related to their own selves, their families and children and fulfilling them was not an easy task. But, they had developed a habit of obeying Allah and the Prophet (PBUH).

The Holy Prophet (PBUH) made relentless efforts to bless them with the true belief in such a way that thenceforth no recurring efforts remained required for all the dos and don'ts. In the first battle between Islam and ignorance, the former stood victorious, and then there was no need for a new bout every time. The Companions (RA) entered the folds of Islam with their hearts, their bodies and their spirits. When the Truth became evident to them, then there was no confrontation or conflict within themselves. The verdict of the Holy Prophet (PBUH) was final and supreme for them and there was not an iota of doubt or disagreement. These were the noble people who confessed their faults and wrongdoings and presented themselves for justice. When the ordinance to prohibit wine was revealed, wineglasses were in their hands, but Allah's words built a wall between them and their cravings. Then no one could dare to pick the glass again, their desires died out then and there, all wine-pots were broken and the wine was flowing in the sewers of Medina's streets.

When they were purged of all sorts of satanic effects, the vices like selfishness were eradicated and people began treating themselves as they would do unto others. Living in this impermanent world, they became those who worked for the hereafter, the life that would never end. No affliction or problem could worry them, and no blessing could make them imperious. Neither the impoverishment could impede their way nor could wealth make them go astray.

Walking on earth with insolence was not known to them. They could never even think of creating mischief in the land. They were the true flag-carriers of justice. They would bear witness to oneness of Allah even if they had to against themselves, their parents and near ones. For them, Allah made His earth vast and infinite and made the world subservient to them. They were the custodians and guardians of the world and the preachers of the Religion of Truth.

QUESTION 22c**RESOURCES OF MUSLIM UMMAH
AND ITS PROBLEMS**

- Q. Muslim Ummah is the fifth part of the total population of the world. It is rich in resources but it is facing economic decadence. What are the necessary measures for economic stability? (PMS-2009)

SYNOPSIS**1. Necessary measures for political stability**

- Selection of honest and able people as rulers
- Rule of law
- Equality before law
- Enforcement of Islamic justice system
- Abolition of dictatorship and development of democratic culture
- Getting rid of the cancer of corruption
- Ensuring peace
- Abolition of vindictive politics
- Freedom of expression
- Protection of basic human rights
- Enforcement of Islamic council system
- Protection of religious rights

2. Necessary measures for economic stability

- Abolition of interest system
- Enforcement of zakat system of Islam
- Improvement in tax-collection
- Flourishing Islamic banking
- Tax on the rich and negative tax on the poor
- Eradication of corruption
- Complete enforcement of economic system of Islam

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ANSWER**1. Necessary measures for the stability of economic system****(i) Selection of honest and able people as rulers**

Today, Muslim world is passing through a critical phase. Given the tumultuousness circumstance, it seems inevitable that every Muslim state makes such legislation whereby only honest and able people get elected to the legislative Assemblies. The Muslim states have suffered a great loss due to inept leadership. Moreover, most of dictators or monarchs are found in Muslim countries. Democratic system has not been allowed to grow and prosper in these countries because incompetent and dishonest people emerge as the elected representatives. If the Muslim states introduce the abovementioned legislation, then there will be hardly any chance for the dictators to impose their autocratic rule. Pakistan, Egypt, Iraq, Bangladesh and Turkey have seen intermittent military coups. The sole purpose of these coups was to send the corrupt rulers home. But, ironically, the coup-makers prolonged their rule by hook or by crook. Nevertheless, by the grace of Allah Almighty, the circumstances have changed with the arrival of Jasmine Revolution or Arab Spring that erupted from Tunisia and soon encircled Egypt, Sudan and other Arab Countries.

(ii) Rule of law

It is a sad fact that when we compare the whole Islamic world with the West in terms of rule of law, we feel ashamed that there is no rule of law except in three or four countries. Pakistan and Afghanistan are the living examples of lawlessness, chaos and anarchy.

The African countries like Sudan and Somalia have been the havens of Al-Qaeda and other militant outfits. The Islamic world cannot progress and prosper unless there is rule of law in all walks of life.

Hazrat Ali (RA) said:

"A system based on falsehood can sustain but not the one that is based on injustice."

What is there except cruelty and tyranny in those countries where there is no rule of law? The prevalent political instability is an outcome of absence of rule of law. If the rule of law is ensured, political stability is sure to be the result. Saudi Arabia is an epitome of this fact where there is kingship yet the rule of law has imparted this country the political stability.

(iii) Equality before law

A famous maxim goes "All are equal before law." It is irony of the fate that the Muslim Ummah is angled in web of miseries whereby the wealthy people are virtually exempted from any legal action for their wrongdoings but, on the contrary, the poor have to face the long arm of the law.

This is not like in civilized societies. In the era of Caliphate, the Muslim Caliphs were called in the court, and they went without making any excuse.

We have a glorious example of Hazrat Umar (RA) when a governor's son beat a slave. The slave came to the caliph with his complaint. The caliph not only punished the governor's son but also uttered these historic words:

"Their mothers have given them birth as free men from when you had started to enslave them?"

(iv) Enforcement of Islamic justice system

Speedy and cheaper justice is indispensable to political stability. It is a pity that the masses are entangled in litigation for decades. The countries where Islamic law is in force, political stability there is all too visible. We have the example of Saudi Arabia where the murderer is killed soon after the investigation and thief's hand cut according to the Islamic law. That is why crime rate is very low there as compared to the rest of the world. Allah says in the Holy Quran.

إِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى (المائدہ: 8)

Act justly, that is nearer to God-fearing.

At another place Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ (النحل: 90)

Allah commands justice, the doing of good,

(v) Abolition of dictatorship and development of democratic culture

Dictatorship is reigning supreme in most of the Muslim countries today. Dictators come to power through the covert support of the West. Hence the dictators protect the Western interests; in fact, a government is dearer to dictator than his country. Pakistan has witnessed intermittent military takeovers and had paid heavily for it. One military dictator introduced terrorism; the other brought Kalashnikov culture. One lost the half part of Pakistan while the other stigmatized the name of the country in the name of Operation Gibraltar. Every dictator that comes to power wants to prolong his rule. Saudi Arabia, UAE, Syria and Brunei Darussalam are still under the claws of dictatorship. Turkey, Bangladesh, Iraq, Iran, Pakistan and Egypt have witnessed the worst kind of dictatorship in the recent past. "Worst kind of democracy is better than dictatorship. Political stability can be brought in the Muslim world through democracy only.

(vi) Getting rid of the cancer of corruption

Corruption has a major role in political instability. This scourge is soaring in the whole Muslim world. If we see the palaces of the Muslim rulers or their bank accounts in the West, it will be wonder to know that even the ruler of the poorest countries in the Muslim world are billionaires, to say the least.

Saudi Princes, Sadam Hussain, Egyptian President Hosni Mubarak, Syrian President Bashar al-Asad and Libyan President Muammar Gaddafi hoarded millions upon millions of dollars and these people were far richer than the rich businessmen of the West.

If we purge the Muslim countries from the filth of corruption, the conditions of the masses will improve and shall lead to political stability.

(vii) Ensuring peace

One reason of the ubiquitous instability in Muslim countries is the absence of peace. In fact, our rulers do not want peace. Karachi has been plagued with ethnic, political, linguistic and geographical strife. The Muslim countries interfere in the affairs of other countries which may lead to an armed conflict between them.

(viii) Abolition of vindictive politics

One reason behind this political instability is the revengeful and violent attitude of the rulers against their opponents is politics. Gamal Abdel Nasser of Egypt, Gaddafi of Libya and Saddam Hussain of Iraq, all trampled their opponents.

Civil war in Afghanistan and false cases in the courts by Pakistani politicians against their opponents are its clear testimony.

(ix) Freedom of expression

For a true democracy, freedom of expression is the most fundamental requirement. It is considered everyone's right in Western countries. But, in our so-called Muslim states, it is hardly present. Unless people have the right and freedom to express their views, political stability shall remain elusive.

(x) Protection of basic human rights

Islam has professed and advocated the basic human rights. But, in most Muslim countries, these are as scarce as hen's teeth. A person's rights must be protected if a country wishes to cultivate a culture of political stability.

(xi) Enforcement of Islamic council system

All the matters are solved through mutual consultation in Islam.

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ (الشورى: 38)

and their rule is to take Council among themselves,

وَشَاوِرْهُمْ فِي الْأَمْرِ (آل عمران: 159)

And consult them in the matter.

(xii) Protection of religious rights

Kamal Pasha in Turkey, Raza Shah Pahlavi in Iran and Jamal Abdun-Nasir in Egypt imposed restrictions on religion's freedom.

2. Necessary measures for economic stability

Headings are being mentioned here, their detail can be seen in "Economic System of Islam."

- Abolition of interest system
- Enforcement of zakat system of Islam
- Improvement in tax-collection
- Flourishing Islamic banking
- Tax on the rich and negative tax on the poor
- Eradication of corruption
- Complete enforcement of economic system of Islam

QUESTION 23

SECTARIANISM

- Q. What are the causes and losses of "sectarian differences" in Pakistan and how this problem can be solved in light of Islamic teachings? (2007)

SYNOPSIS

1. **Introduction**
2. **Causes of sectarianism**
 - Incomprehension of the Qur'anic teachings
 - Fiery addresses and orations
 - Blind following
 - Economic interests
 - Intolerance
3. **Sectarianism and its effects**
 - Bloodshed
 - Negative image about Islam
 - Allah's wrath
 - Social disruption

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4. **Suggestions for elimination of sectarianism**
 - Meetings of the ulema
 - Refresher courses
 - Confiscation of the books containing hate material
 - Ban on the pseudo-scholars
 - Introduction of Arabic as compulsory subject
 - Inclusion of the agreed to material in curricula
 - Political stability
5. **Why sectarianism is promoted?**
 - Spirit of competition
 - Protection of sect
 - Spending of wealth by the rich for the protection of their sect

Answer

1. Introduction

Sectarianism is the menace that has clutched the Muslim Ummah under its claws. It not only creates a negative, untrue image of Islam, it also jeopardizes all efforts to cultivate a sense of peace and stability in the society. Sectarianism is the blatant violation of Allah's commandments and Prophet's (PBUH) ordinances whereby Muslims have been likened to a strong wall. Allah says in this regard:

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُزَيِّقَ بَعْضَكُمْ لِبَاسَ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ (الانعام: 65)

Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

Definition

In Islamic terminology, sectarianism is the division of Muslims, on the basis of rigid and fanatic interpretation of the beliefs professed by one's own sect, into various sects. This vociferous attitude and stubbornness to follow reason and rationale creates an atmosphere of intolerance in society and thus proves to be an impediment to peace and stability.

2. Causes of sectarianism

Though various causes make the birth of the sectarianism hydra possible, some important of them are as follows:

(i) Incomprehension of the teachings of Qur'anic and sunnah

A common Muslim residing in non-Arab areas can hardly understand the Holy Qur'an because it is in Arabic language. Hence comprehending the meanings of Qur'an and teachings of Sunnah is almost impossible for him unless he is taught and guided by some learned people called interpreters or scholars or Ulama. When such scholars hold only their viewpoint as true, and spurn others as false or faulty while also reject any kind of discussion and rationale, they actually exhort their followers to be rigid and stubborn. This act of deeming only oneself true refuting all the others is called sectarianism.

(ii) Fiery addresses and orations

Religious behaviour and traditions brought forth during a few last centuries, especially in the subcontinent, highlights on contradictions more than the similarities. Pseudo-scholars, orators and zakrin, who are devoid of any rational thinking, nurtured this poison tree of hate animosity.

(iii) Blind following

Though Muslim Sufis deserve all accolades for their vital role in preaching and spreading Islam in all parts of the world, the fact still remains that they are the humans; not the sources of Islamic law. If they disagreed with their predecessors, then why can't a junior differ with them? The matter goes to

sectarianism when a person, individually or collectively, takes interpretation of only one man as final and disposes all the other arguments and opinions off to the dustbin.

(iv) Economic interests

The world is entering the age of globalization so rapidly that it has affected everybody on the earth and has increased the financial needs of all. Religious scholars are also no exception to it. It is also a not-hidden fact that some sectaries are paid for their speeches and lectures. The lust for money does not allow them to say anything that people do not want to listen. So, they stick to the same old rhetoric and keep on promoting the sectarianism.

(v) Intolerance

Another important cause of sectarianism is the ubiquitous intolerance. Sometimes, a man experiences such fits or religious fervour that he cannot tolerate other views. He does not remain peaceful and even goes on killing the person who dared to differ with him.

3. Sectarianism and its effects

(i) Bloodshed

When sectarianism and the hate campaign go on unchecked, the land is filled with the blood of innocent people. In an Islamic society every Muslim is obligated to follow the Qur'an and Sunnah but non-Muslims are free to follow their own religions. But, unfortunately, this sense of tolerance has become scarce in Muslim societies. Killing a human without unlawful reason has been equalled with the killing of the whole humanity. Unfortunately, lot of blood has been shed on the grounds of Muslim countries and Muslims are killing Muslims. This has tarnished the image of Islam of being an epitome of peace.

(ii) Negative image about Islam

When any untoward incident takes place, media covers the whole episode with much zeal. And when this heinous act is carried out in the name of religion, media gives it maximum projection. They, knowingly or unknowingly, exhort people to turn away from the religion. This projects the negative image about Islam.

(iii) Allah's wrath

When Muslims turn away from the teachings of the Holy Qur'an and Sunnah and indulge into activities prohibited by Islam, then Allah's wrath is sure to come. Sectarianism, in fact, is a wrath of Allah because Muslims forgot the Qur'anic message and disobeyed Allah almighty. Division of the people into different sects is Allah's wrath according to a verse of Surah Al-Anam.

(iv) Social disruption

Islam does not support anarchy and chaos in a society. Islam has come to unite people and not to separate them. Sectarianism does not attract the hearts but repels them. No other result may come from it except social disruption and destruction of peace.

4. Suggestions to eradicate sectarianism

(i) Meetings of the ulama

Ulama belonging to different sects should hold frequent meetings to discuss and reduce the differences to the minimum. Islam is not contrary to logic rather it is the most rational and logical religion. Ulama should strive to reduce the distances and stop them from becoming a hurdles in understanding one another.

(ii) Refresher courses

The Government of Pakistan should arrange refresher courses for the students who come from

seminaries. Gathering of these students from different sects and spending some time together helps decrease the intensity and rigidity in their behaviour towards other sects. Their degrees should not be recognized equal to M.A. Arabic and M.A. Islamiyat until they complete their course work.

(iii) **Confiscation of the books full of contradictory material**

Books that contain hate material about some sects or personalities should be confiscated and their publication should be banned. Though a few steps have been taken yet it is still a long way to go.

(iv) **Ban on the pseudo-scholars**

Every field and every institution has some rules and regulations. But is it not strange that no code of conduct is there for the orators and speakers. There should be code of conduct for the orators and religious scholars. Moreover, the sectarian ulema, or the pseudo-scholars, should not be allowed to go unchecked. Their activities should be under watch and they should be banned to deliver sermons if they profess hatred and animosity.

(v) **Introduction of Arabic as compulsory subject**

Arabic language should be made compulsory in our schools and colleges. We cannot comprehend the true meanings of the original sources through Urdu translation only. The books translated from Arabic into Urdu have facilitated a lot but they have given way to diverse interpretations. If we have approach to the original sources, differences could be minimized.

(vi) **Inclusion of the agreed to material in curricula**

The material agreed to by all the sects should be included in the curricula so that the students from a very early stage may learn how to tolerate the dissenting opinion, in worldly as well as religious affairs.

(vii) **Political stability**

Political stability strengthens moderation. As unity brings economic benefits, differences are pushed down in the favour of this main and important objective.

5. How sectarianism is promoted?

(i) **Spirit of competition**

Spirit of competition is an integral part of human nature. When people belonging to one sect see the mosques of another sect packed with people, they also try to follow the course and built new mosques. Hence, in today's Pakistan despite a large number of mosques spread in all parts of Pakistan, only a meagre part of country's population offers prayers five times a day.

(ii) **Protection of sect**

There are many people in our country who religiously and judiciously advocate the teachings of their own sect. They even exhort people to kill the opponents. And, this heinous crime is committed in the name of protection of faith. But, it is actually the propagation of hate and intolerance. It is done to protect and foster one's sect.

(iii) **Spending by the rich for the protection of their sect**

Ethnocentrism (Al-asbiat) always remains there in nations. According to Ibn-e-Khadum, it varies from nation to nation. Some nations have it to greater extent than some other nations. The adherents of a particular sect spend their wealth so that their sect may prosper and grow.

QUESTION 24

**ISLAMIC CONCEPT OF JIHAD
(TERRORISM)**

- Q. Suicide attacks have become norm of the day, particularly in Iraq, Chechnya and Palestine. The common rationale for such activities reportedly is the persecution of the Muslims by western imperialism and American dominated hegemonic 'World Order'. Under the prevailing circumstances is the phenomenon of suicide attacks justified? Give reasons. (2005)
- Q. "One man's terrorist is another man's freedom fighter". In light of the preceding quoted, probe in to causes of terrorism and separate both jihad and terrorism from each other after giving solid arguments. (2006)
- Q. Suicidal and valiant attacks have become a routine. What is the difference between the two? Suggest reasons for the legitimacy of these attacks. (2009)
- Q. What is the significance of "Jihad" in the light of Quran and Sunnah? What are its kinds, principles and conditions? (2013)

SYNOPSIS

1. **Introduction**
2. **Literal meaning of Jihad**
3. **Meaning of Jihad in Islamic terminology**
4. **Forms of Jihad**
 - Jihad bil Nafs (struggle against the self)
 - Jihad bil-Maal (struggle with one's resources)
 - Jihad bil Qalam (striving by means of pen)
 - Jihad bil Qaul (striving by one's words)
 - Jihad bil Saif (striving by sword)
5. **Permission for Jihad bil Saif (Striving by sword)**
 - A collective jihad in case of aggression
 - Permission of the head of state
 - Jihad for the glorification of Islam
 - Hazrat Abu Jandal's arrival after the treaty of Hudaibiya

6. **Difference between jihad and terrorism**

- Take by storm or attack the unaware
- Burn or set on fire
- Damage crops
- Mutilating the dead bodies
- Killing envoys and emissaries
- Status of a muaahid (A person under the protection of Muslim State)
- Allah's will
- Glorification of Islam (kalimatullah)
- Elimination the mischief
- Mass killings of children, women and the old

7. **Ten principles of Jihad given by the first Caliph Hazrat Abu Bakr Siddiq (RA)**

8. **History of terrorism**

9. **Brief history of Al-Qaeda**

10. **Causes of current spate of terrorism**

11. **Suggestions to eliminate terrorism**

12. **Difference between suicide and fidayee attacks**

ANSWER

1. **Introduction**

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِحَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدُ يُدْكُرُ
فِيهَا اسْمُ اللَّهِ كَثِيرًا (الحج: 40)

And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned.

2. **Literal meaning of jihad**

Jihad is an Arabic word derived from the root verb "Jahad". Linguistically, it means to "struggle" and struggle takes various forms and is driven by a variety of implications and motivations: either spiritual, physical, or mental—a group or individual struggle.

According to Merriam Webster, Jihad is "a holy war waged on behalf of Islam as a religious duty; also: a personal struggle in devotion to Islam especially involving spiritual discipline".

3. **Meaning of jihad in Islamic terminology**

In Islamic terminology, Jihad means "to struggle in the way of Allah", for the glorification of Islam, with a motive to earn the pleasure of Allah, defence of the dear homeland and protecting oneself from the whims and wishes of one's *nafs*.

4. **Forms of jihad**

There are many forms of jihad:

- (i) **Jihad bil Nafs:** to struggle against the desires and wants of the *nafs* or the base self
- (ii) **Jihad bil Maal:** to defend Islam by spending money in the way of Allah, for the help of Muslims in providing arms and ammunition or fulfilling other requirements
- (iii) **Jihad bil Qalam:** to defend Islam by writing using one's pen
- (iv) **Jihad bil Qaul:** to say the right thing and make utmost efforts to stop the vices by pronouncing one's rejection towards such acts.
- (v) **Jihad bil Saif:** to fight in the way of Allah through sword or modern weapons

This very form of jihad is discussed hereunder:

5. **Permission for jihad bil saif**

Jihad is the most revered religious duty on Muslims. It may become obligatory in some cases as when the collective conscience of a society turns to recalcitrance and contumacy and when there is no option save to crush and rout this tilt, and in such circumstances where if steps are not taken to fight and frustrate this forcefully, then the whole world will be deluged by mischief, civilizations and cultures would be annihilated and mosques, churches and other places of worship would be demolished. As said in the Holy Quran:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ (الحج: 40)

And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

Jihad was not allowed to Muslims in Makkah, but when they migrated to Madina and established an Islamic State, they were permitted to wage a jihad if they fulfilled the following preconditions:

- (a) Going to jihad collectively in case of aggression and repressiveness on them
- (b) Permission of the head of the state
- (c) Jihad should only be meant to the glorification of Islam and the struggle to build a good society.

(a) A collective jihad in case of aggression and repressiveness

Verses 39 and 40 of Surah Al-Hajj explicitly describe this precondition in the following words:

أُو۟دِى۟نَ لِلَّذِی۟نَ یُقَاتِلُوۡنَ بِأَنۡفُسِهِمۡ یُحَرِّمُوۡا وَاِنۡ لَّیۡسَ عَلَیۡهِمۡ لَکَیۡدٌ مِّنَ الَّذِیۡنَ اٰخَرُوۡا مِنْ دِیَارِهِمۡ بِغَیۡرِ حَقٍّ اِلَّا اَنۡ یُّقُوۡلُوۡا رَبَّنَا اللّٰهُ (الحج: 39-40)

✓ [Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah."

These are the initial verses on Jihad bil Saif and in these verses not a single person but the Muslims as a group are the addressees.

(b) Permission of the head of the state

Jihad bil Saif can be waged only if the head of an Islamic State approves it. Jihad will be legal only under his patronage and it cannot be waged sans his permission. In this context, a Hadith from Sahih Bukhari says:

إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِن وَّرَائِهِ (حديث)

"The Imam is a shield, behind whom you fight and you protect yourself with"

It can be safely deduced from this fact that sans an oppression and permission from the head of the state, Jihad would not be rightful and legitimate in Islamic perspective. If a person or a group carries out activities in the name of Jihad that would not be actually a jihad but will only be a mischief.

(c) Jihad for the glorification of Islam

Allah sends his Prophets to the world as established proofs so people will not have an excuse when they will be questioned on the Day of Judgement. The Holy Prophet Muhammad (ﷺ) is the last prophet sent to the mankind. Allah sent the Holy Prophet with a divine covenant as is explicated by the following verse:

هُوَ الَّذِیۡ اَرْسَلَ رَسُوۡلَهٗ بِالْهُدٰی وَذِیۡنَ اٰتٰی سِیۡطَرَهٗ عَلَیۡ الدِّیۡنِ کُلِّهٖ وَکَفٰی بِاللّٰهِ

شَهِیۡدًا (الفتح: 28)

It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religions. And sufficient is Allah as Witness.

In the context of this verse, there are three diverse opinions among the interpreters:

- ✓ 1. The covenant to manifest Islam over all religions was only with the Holy Prophet (ﷺ) and that was fulfilled at the soil of Hijaz. According to this interpretation, Jihad is not legitimate except in case of oppression and tyranny. This school of thought of interpreters holds the view that after the Holy Prophet (ﷺ), the jihad would only be lawful if the Muslims are oppressed.
- ✓ 2. The second group of interpreters opines that Allah's promise to make Islam the dominant religion was first fulfilled during the life of the Holy Prophet (ﷺ) and later in the era of the Pious Caliphate. As per the view held by this school of thought, Jihad is legitimate today only to eliminate the oppression and tyranny.
- ✓ 3. The third school of thought believes that the Allah's promise to manifest Islam over all religions will be fulfilled after the second coming of the Prophet Isa (AS)—Jesus Christ. This view elaborates that Jihad to glorify Islam can be resorted to any time and making it mandatory only if there is oppression is not correct.

All the above-mentioned points of view are somehow scholastic. But when viewed in practical terms, there is a precondition that there must not be a "no war pact" between a Muslim and a non-Muslim state. It means that in the presence of such pact, according to all schools of thought, Muslims are not allowed to wage war with such a state, even for spreading and glorification of Islam.

Islam lays great emphasis on the importance of promises and pacts. It is said in the Holy Quran:

إِنۡ اِلَیۡدِیۡنَ اٰمَنُوۡا وَهَاجَرُوۡا بِاَمْوَالِهِمۡ وَاَنۡفُسِهِمۡ فِیۡ سَبِیۡلِ اللّٰهِ وَالدِّیۡنِ اَوْوَا وَنَصَرُوۡا اُولٰٓئِكَ بَعْضُهُمۡ اَوْلِیَآءُ بَعْضٍ ۚ وَالدِّیۡنَ اٰمَنُوۡا وَلَمْ یُهَاجِرُوۡا مَا لَکُمۡ مِنْ وَلَا یَتِمُّهُنَّ مِنْ شَیۡءٍ حَتّٰی یُهَاجِرُوۡا ۚ وَاِنۡ اَسْتَفْضَرُوۡا کُمۡ فِی الدِّیۡنِ فَعَلٰیۡکُمُ النَّصْرُ اِلَّا عَلٰی قَوْمٍ بَیۡنَکُمۡ وَبَیۡنَهُمۡ وَیَیۡقَآئُ ۚ وَاللّٰهُ یَعۡلَمُ مَا تَعۡمَلُوۡنَ یَصِیۡرُ (الانفال: 72)

Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

According to the Qura'nic verse quoted above, Jihad won't be rightful, even if the Muslims are subject to tyranny if there is an agreement or pact between a Muslim State and a non-Muslim State. If a Muslim State concludes that the Muslims are being oppressed then that State must repudiate its treaty with that very state and only then it can help the oppressed Muslims.

All the nations in the contemporary world are parties to treaties in the United Nations. Majority Muslim States are also bound to honour those treaties. If the Muslims feel that one Muslim country has been invaded or is being oppressed and they ought to help them then it is inevitable for them to break those treaties. There are explicit instructions in the Holy Quran in this regard:

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأُنْذِرُ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ ۝

(الأنفال: 58)

If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.

Hazrat Abu Jandal's arrival after the treaty of Hudaibiya

Islam lays great emphasis on fulfilling promises and honouring treaties and even during the state of war Muslims have to honour them. There are numerous instances in the history of Muslims when they honoured their promises and treaties.

An example can be sought from the lifetime of the Holy Prophet (ﷺ), when the Treaty of Hudaibiya was concluded, Hazrat Abu Jandal (RA) reached the Muslim camp at Hydaibiya from Mecca at a time when the truce was about to be signed. His father, Suhayl ibn Amr who was the envoy of Qureysh in the negotiations for the truce, insisted on taking him back to Mecca. He said, "O Muhammad (ﷺ)! We have agreed that if a person comes from Mecca to Medina, then he will be returned. So hand back Abu Jandal (RA) to us." Despite the Holy Prophet (ﷺ) did not wish to return Abu Jandal, he directed him to go back, thus, honoured the Treaty.

6. Conditions or rule for jihad/difference between jihad and terrorism

Jihad is not devoid of conditions or limitations, as is the case with warfare in other religions. The limitations on Jihad are being narrated hereunder. Where these limitations are violated, it would not be Jihad but it will be terrorism. And this is the difference between Jihad and terrorism.

Jihad	Terrorism
1. Take people by storm	
In Jihad, the enemy is not taken by storm. In this context, Hazrat Ans bin Malik narrate that when the Holy Prophet (ﷺ) reached near the enemy he would not attack unless there is morning had dawned.	In terrorism, a terrorist attacks out of the blue the innocent and unaware people who are busy in their work or even when they are worshipping.
2. Burn or set on fire	
No person can be set on fire as is said in the hadith of the Holy Prophet (ﷺ) which narrates that driving someone to the torment of Fire is not allowed as it is the exclusive right of Allah.	The material used in terrorist attacks causes the bodies to char or suffer huge burns
3. Damage crops or spiffiate the settlements	
In Jihad, damaging crops, destroying agriculture fields and carrying on killings in settlements is not allowed in any case. The Holy Quran says:	Terrorism wreaks havoc everywhere. Crops, peoples' holdings are snatched and their lives are taken by the terrorists.
وَإِذَا تَوَلَّى سَعْيٌ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ ۝ (البقرة)	

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"And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption."

4. Mutilation of bodies	
During Jihad, mutilating the dead bodies is strictly prohibited. The Holy Prophet (ﷺ) has ordered against the mutilation of bodies and plunder.	In an act of terrorism many bodies are mutilated.
5. Killing envoys and emissaries	
Jihad etiquettes do not allow killing the ambassadors, envoys and emissaries. When an envoy of Musailmah Kazab, the arch-liar, came to the Prophet (ﷺ) with his contemptuous letter, the Holy Prophet (ﷺ) said to him, "Had killing the envoys not prohibited, I would have killed you."	During the present spate of terrorism many ambassadors and envoys have been killed.
6. Status of a muahhid	
During Jihad, a Muahhid (a person under the protection of Muslim State) cannot be killed as is enunciated in a hadith of the Holy Prophet (ﷺ): Whoever kills a man of Ahl ad-Dhimmah [non-Muslims living under Islamic rule] will not smell the fragrance of Paradise, even though its fragrance can be discerned from a distance of forty years.	In terrorism no one is immune to its wrath.
7. In the way of Allah	
Jihad is only done in the way of Allah to achieve His pleasure. The Holy Quran says: وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقَاتِلُوكُمْ وَلَا تَعْتَدُوا (البقرة 190) Fight in the way of Allah those who fight you but do not transgress.	Motives behind terrorism are only personal and vengeance.
8. Glorification of Islam	
Jihad can only be launched to make Islam dominant of all religions and glorify it.	Terrorist acts are carried for very mean and disdainful purposes.
9. Elimination the mischief	
Jihad is fought to eliminate mischief or fitnah as is said in the holy Quran: وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ (البقرة 193) Fight them until there is no more fitnah (mischief)	Terrorism is meant to spread mischief

10. Mass killings of children, women and the old

In Jihad children, women and the old are not harmed neither the places of worship are damaged.	No one is spared in terrorism.
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7. 10 Principles of jihad laid down by Hazrat Abu Bakr Siddiq (RA)

First Pious Caliph, Hazrat Abu Bakr Siddiq (RA) gave ten rules for the Muslim army when he sent a military expedition to Syria. He said:

1. Neither kill a child, nor a woman, nor an aged man.
2. You must not mutilate dead bodies.
3. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.
4. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful.
5. Property must not be damaged.
6. Slay not any of the enemy's flock, save for your food.
7. Do not commit treachery or deviate from the right path.
8. The properties and lives of the people who yield must be protected as those of the Muslims.
9. Booty must not be misappropriated.
10. Do not retreat during Jihad

8. History of terrorism

In English Linguistics, terrorism means intense fear.

According to Webster Dictionary, terrorism is

"the use of violent acts to frighten the people in an area as a way of trying to achieve a political goal."

Oxford Dictionary defines terrorism as,

"the unofficial or unauthorized use of violence and intimidation in the pursuit of political aims."

As far as the matter of a consensus definition is concerned, it has never been made. The international community has never succeeded in developing an accepted comprehensive definition of terrorism.

1. The word "terrorism" comes from the French word *terrorisme*, and originally referred specifically to state terrorism as practiced by the French government during the 1793-1794 "Reign of Terror".
2. This word terrorist was used by the Christians in Ireland in 1866 to refer to the Fenian raids carried out against the Fenian Brotherhood who rose in rebellion seeking an end to British rule in Ireland and the establishment of an Irish Republic.
3. The Jews related to the underworld were termed terrorists during 1930s-40s.
4. After the 9/11 incident, the US used this very word for Al-Qaeda.

9. Brief history of Al-Qaeda

Ayman al-Zawahiri and Sayyed Imam Al-Sharif alias Dr Fadl both studied at the Cairo University. They met in the 1970s. Sayyed Imam Al-Sharif is reported to be the ideological founding father of Al Qaeda. He wrote "*Wathiqat Tarshid Al-'Aml Al-Jihadi fi Misr w'Al-'Alam*" (Document of Right Guidance for Jihad Activity in Egypt and the World) in which he wrote at great length on the recruiting the people for Jihad and on all the aspects of Caliphate. Osama bin Laden joined this movement in the 1980s.

10. Causes of current spate of terrorism

1. Wrong perception and interpretation of Islam
2. Huge disparity between haves and have-nots
3. System of injustice prevailing at national and international levels
4. Unrestricted use of force by the world powers to occupy the resources of other countries
5. West's huge spending of money in Muslim countries to impose Western culture
6. Support of foreign countries to sectarian organizations in Pakistan
7. Foreign agencies involved in promoting sectarianism
8. Chequered history of democracy and intermittent military dictatorial regimes
9. Preferring personal goals over national interests

11. Suggestions to eliminate terrorism

Terrorism will ebb away if the abovementioned causes of terrorism are eliminated.

12. Difference between fidayee and suicide attacks

The points of difference between Fidayee and suicide attacks are as under:

1. Fidayee attack

Fidayee attacks are those where a Muslim attacks the enemy in such a way that the death of that Muslim is highly likely but chances of survival are also there.

Conditions

- (i) First precondition for a fidayee attack is that there must be a war being fought between the Muslims and the non-Muslims
- (ii) The rightful Caliph or Imam has sent a mission fulfilling all the conditions of Islam thereto. It means that such attack should not be against a state with which the Muslims had concluded a treaty.
- (iii) This attack should be on infidels. There must be no chances of Muslims bearing greater loss than that of the infidels.

Ordnainment regarding fidayee attacks

According to the majority of scholars, if a Fidayee attack fulfils all these conditions it is legitimate and allowed.

2. Suicide attacks

This is an attack in such a way that there are no chances of attacker's survival.

Edict on suicide attacks

Suicide attacks are absolutely forbidden in Islam.

Reasons

- (i) Suicide attacks are not launched in an all-out war between Muslims and non-Muslims rather they are mostly carried out on such places where Muslims have established their rule.
- (ii) Only the innocent common people become the victims of these suicide attacks despite the fact that they have nothing to do with the enemy or the infidels and they do not support them.
- (iii) In suicide attacks, children, women and the old may also lose their lives while they cannot be killed even if there is a jihad.

- (iv) Islam puts the condition for Jihad that people must not be taken by storm but in suicide attacks, most casualties are of those people who are totally unaware that they are going to be attacked.
- (v) Islam forbids suicide and considers it a great sin. A hadith in Sahih al-Bukhari narrates that the Holy Prophet (ﷺ) said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire."

While the Holy Quran also says:

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَٰءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي

الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا (المائدة: 32)

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.

One can appreciate the inviolability of human life in Islam by realising that the act of killing of a human has been equated with slaughtering the entire human race. Since Islam does not allow the unjust killing of any individual, how can it possibly tolerate suicide attacks, bomb blasts, murder, and revolt against the authority of the State that is charged with guaranteeing the safety and security of its citizens?

Note: (Renowned religious scholar, the head of the Tanzeem-ul-Madaris Pakistan and Principal Jaamia Naeemia, Allama Dr Sarfraz Naeemi, gave a verdict against suicide attacks, while he was assassinated in Lahore on June 12, 2009. Besides him, many other renowned religious scholars have fallen prey to this heinous act that is totally forbidden in Islam.)

As far as the quote "One Man's Terrorist, Another Man's Freedom Fighter" is concerned, explicate that everyone has his own understanding of the religion. But, the question arises here that how an understanding that kills innocent and impeccable people and that gives a damn to unlawful murder, and which effects and spreads the mischief on earth can be accepted?

The current spate of terrorism and terrorists acts had mired Muslims of the whole world generally, and in Pakistan particularly in a quandary. Common populace is the ultimate loser in all senses. Among them are those who kill and also those who are being killed. Those killed are Muslims and so do the killers claim. The current state of affairs is that West is out to invade Muslims with their culture and civilization and enforce it upon them but the Muslims are disoriented and fragmented. This is the point where Muslims have to think that where they are heading and carve out strategies to make the real face of Islam dominant.

Molaana Altaf Hussain Hali had referred to this very situation when he said:

اے خاصہ خالصانِ رسل وقت دعا ہے
اکتہ تیری آگے عجب وقت ہڑا ہے

Another poet says:

کوئی اور تو نہیں ہے پس خنجر آزمائی
ہیں قتل ہو رہے ہیں، نہیں قتل کر رہے ہیں

No one else is thrusting the sword

We are being killed, we are the killers

QUESTION 25

LEGAL SYSTEM OF ISLAM (PRINCIPLES OF IJMA AND IJTIHAD)

- Q. Is Ijtihad no more practical? Explain. What are the required conditions for a Mujtahid? Does a learned Muslim have the right of Ijtihad? Discuss its consequences. (2005)
- Q. Produce a juristic - definition of both Ijtihad and Ijma elaborating possible role of both the above in Islamization of a state in modern time. (2006)
- Q. Ijtihad can play an important role in the establishment of Muslim Ummah and the making of Humanity. Discuss. (2008)
- Q. In order to meet challenges of modern times, there is a need to establish versatile institutions of Ijtihad. What measures would you suggest? (2009)

SYNOPSIS

1. **Mujtahid: literal meanings**
2. **Meanings in Islamic terminology**
3. **Kinds of Mujtahidin**
 - Mujtahid fil Shara'a
 - Mujtahid fil Mazhab
 - Mujtahid Fil-Masail
 - Mujtahid Muqayyad (restricted jurist)
 - Ashab-e-Tarjeeh
 - Ashab Tamiz
 - Muqallideen-e-Mehz (simply followers)
4. **Qualifications of a Mujtahid**
 - Knowledge of the Holy Qur'an
 - Knowledge of Prophet's (ﷺ) Sunnah
 - Knowledge of Ijma and Qiyas
 - Command over Arabic language

5. Establishment of institutions for Ijtihad

- Establishing institutions like Council of Islamic Ideology
- Establishment of institutions for Ijtihad in Tanzeem-ul-Madaris Ahl-e-Sunnat Pakistan, and all other madaris federations
- Ijtihad by scholars of various universities' law departments from a joint platform
- Establishment of research institutes

6. Significance of Ijtihad and Ijma?

- Definition of Ijma
- Ijma of the Companions (RA)
- Ijma of Four Imams

7. References in support of Ijma

8. Significance of Ijtihad and Ijma in making modern state an Islamic one

9. Is Ijtihad no more practical?

10. Does a learned Muslim have the right to Ijtihad?

ANSWER

Some related verses

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ (التوبة: 79)

[They] can find nothing to give except the fruits of their labour (Surah At-Tawba (The Repentance) verse 79)

وَالَّذِينَ جَاهِدُوا فِيْنَا لَنَهْدِيَهُمْ سُبُلَنَا (العنكبوت: 69)

And those who strive in Our (Cause), We will certainly guide them to Our Paths

1. Literal meaning

In literal meanings, *Ijtihad* is to make one's utmost efforts and maximum striving to do something.

2. Meanings in Islamic terminology

Imam Ghazzali defines *Ijtihad* as:

"Making of efforts by a Mujtahid to find out what Shariah ordains on one or more than one issues is called *Ijtihad*."

Allama Taftazani says:

"To make all-out efforts in order to find the most probable and most appropriate solutions to issues on what Shariah ordains on a particular matter."

Allama Abdul Aziz opines that the name "*Ijtihad*" is given exclusively to those efforts which are made to acquire knowledge and deduce the ordinances from the Holy Qur'an and Sunnah.

These definitions and expert opinions evidently elaborate that *Ijtihad*, in essence, is to diligently explore the injunctions in Qur'an and Sunnah, and present solutions thereupon in the light of findings, to the problems and issues being deliberated upon. It is like fathoming the immensely vast sea of knowledge in Qur'an and Sunnah, and bring out the pearls of wisdom.

Before deliberating on the topic in detail, it is pertinent here to touch upon the question whether the prophets (AS) were allowed to do *Ijtihad* or not. It is also to find out here that whether the Holy Prophet (ﷺ) was ordained for it.

"Most scholars, including Imam Shafa'i (RA), Imam Ahmad bin Hanbal (RA), Imam Malik (RA), Qazi Abu Yousuf (RA) and others, have a consensus opinion that '*Ijtihad*' is absolutely allowed to Prophet Muhammad (ﷺ) and the Prophets (AS) prior to him.

Imam Shafa'i argues in his Al-Risala that as Allah has ordained the humans to ponder upon matters, and have presented instances — in the Holy Qur'an — thereto, similarly, He has commanded the Prophet Muhammad (ﷺ) for *Ijtihad*. Realistically speaking, none has the ability to ponder on Qur'anic verses, even close to the Holy Prophet (PBUH). And the Qur'anic Surah An-Najam (verse 4) "إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ" *It is no less than inspiration sent down to him" means the Holy Qur'an and *Ijtihad* has been explicitly allowed him (ﷺ). We have many instances where the holy Prophet (ﷺ) had gone for *Ijtihad* — for instance, the order to kill nazar bin Haris, etc."

(Excerpt from Tabayyan-ul-Qur'an, Ghulam Rasool Saeedi, vol 3, p.479)

*[Surah An-Najm (The Star)]

3. Kinds of mujtahidin

(i) Mujtahid fil Shara'a

Such Mujtahid is also called Mujtahid al-Mutlaq or "the absolute Mujtahid". He is the founder of a specific school of fiqh and he deduces and infers rulings from the evidence on the methodology laid down by him, through his own linguistic and juridical perspicuity and extensive knowledge of the texts.

Examples are Imam Abu Hanifa (d. 150AH), the founder of the Hanafi school of fiqh, Imam Malik (d. 179AH), the initiator of Maliki school of fiqh; Imam Shafa'i (d. 204AH), the proponent of Shafa'i school of fiqh; Imam Ahmad bin Hanbal (d. 141AH), the originator of Hanbali school of fiqh; Imam Thawri (d. 121AH); Imam Ibn Abi Laila (d. 148AH); Imam Azo'a'i (d. 157AH); Imam Dawood (d. 270AH); Imam Shaibi (d. 240AH); and Imam Tibri (d. 130AH).

Except the first four Imams, all have gone into the folds of history. Imam Ja'far al-Sadiq (d. 148AH), is also included in the category of aforementioned four imams.

(ii) Mujtahid fil mazhab

He is a Mujtahid who, while making deductions, abides by the method of deduction laid down by the founder of his school of fiqh. These Mujtahids do not alienate themselves from their Imam rather they infer rulings on the basis of their own ijthad.

Examples are: Imam Abu Yusuf (d. 182AH), the first student of Imam Abu Hanifa; Imam Muhammad (d. 189AH); Imam Zafar (d. 158AH) in the Hanafi school, while Imam Ibn Abd-ul-Bar (d. 182AH); Imam Abu Bakr ibn Al-Arabi (d. 543AH) and Imam Ibn al-Qasim (d. 191AH) among the Malikis.

(iii) Mujtahid fil-masali

These are those who derive ruling (Ijtihad) in those issues regarding which there is no report from Mujtahideen of that particular school.

Such a Mujtahid does not contradict the Imam of his school of fiqh rather he deduces the rulings under the guidelines provided by the founder of that school.

Examples are Imam Tahawi (d. 321AH); Imam Karkhi (d. 340AH), Shams al-Ai'ma Sarakhsi (d. 490AH), etc.

(iv) Mujtahid muqayyad (restricted jurist)

He is also called Sahib-e-Takhrij (The Extractor). He is bound to follow the principles and procedures laid down by the founder of his school of fiqh, and the rulings inferred by him. Such Mujtahid does not have authority for Ijtihad, nevertheless, he has a complete comprehension of the principles, objectivity of the inferred rulings, and the reasoning thereupon. Mujtahid Muqayyad moots unequivocal or ambiguous rulings, and also ascertains the multifaceted rulings. This category includes Imam Ibn Al-Hamam and other notable jurists of Hanafi school.

Abovementioned four types belong to Mujtahids, however, Allama Ibn Kamal Pasha has mentioned three more types which include:

(v) Ashab-e-tarjeeh (the choosers)

This group analyses different narrations within the mazhab and decide on those opinions which are better and more accurate than the others among the opinions and reports made in their school. In Hanafi school of fiqh, Allama Qadarwi (d. 428AH) and Allama Marghinani (d. 593AH) are included in this category.

(vi) Ashab tamiz (the distinguishers)

These scholars distinguish between strong and weak opinions as well as elaborate and rare traditions of their school.

(vii) Muqallideen-e-mehz (simply followers)

(مقلدين محض)

These are the scholars who do not possess all the aforementioned capabilities rather they simply memorize the majority of the inferred rulings and problems and their solutions presented by their schools of thought; just like a person who may pick anything he may find in the darkness of night.

Now, that we have discerned the status of these Imams, who fathom the sea of knowledge in the Holy Qur'an and Sunnah, and strive earnestly to infer the rulings thereupon, in Islamic culture, it is indispensable here to have a complete understanding of the qualifications of a Mujtahid and the conditions attached thereto for Ijtihad.

4. Qualifications of a mujtahid

(i) Knowledge of the Holy Qur'an

A Mujtahid must be a high-calibre scholar of the Qur'an. He must have full understanding of the meanings of Qur'anic words, reasons of revelation of verses, 'the replacing', and 'the replaced', qiraat mutawatir (a transmission which has independent chains of authorities so wide as to rule out the possibility of any error and on which there is consensus), the explicit and the implicit verses, stories and symbols.

(ii) Knowledge of the sunnah

The Mujtahid must also have a great knowledge of hadith of the Holy Prophet (ﷺ). In this ambit, he must be able to fully comprehend the replacing and the replaced, reasons of revelation, the general and the specific, the explicit and the implicit along with the knowledge of Isharatun Nas (the derivation of a ruling through a symbol) and Dalalatin Nas (the derivation of a ruling through a meaning inferred in the text even though it is not expressly indicated). He must also possess the full comprehension of the text of the hadith along with the related information on the narrators.

The definition of Sunnah, as given by various Ulema-e-Usool (religious scholars of Tafsir and Hadith), Muhadditheen and jurists, is as follows:

(a) Sunnah, according to ulema-e-usool

Scholars of Islamic jurisprudence define Sunnah, the second source of Islamic law, in the following words:

"In Islamic Shariah, the word Sunnah is applicable to all the practices ascribed to the Holy Prophet (ﷺ), and similarly the arguments which are proven by the Prophet's (ﷺ) sayings and practices, though those have not been mentioned explicitly in the Holy Qur'an."

(b) Sunnah, according to the scholars of hadith

To the scholars of hadith: Sunnah is a term having general meanings. Opinionated scholars consider Sunnah is only the sayings, practices and speech of the Holy Prophet (ﷺ). Most scholars also include the practices of sahaba and those of tabaen in the meaning of Sunnah.

(c) Sunnah according to fuqaha (jurists)

Fuqaha (jurists) define Sunnah in following words:

"Sunnah denotes whatever is firmly established by the Holy Prophet (ﷺ), but has not a status of obligatory practices i.e. they are not followed as obligatory or mandatory (Farazi).

(iii) Knowledge of Ijma and qiyas

After Qur'an and Sunnah, a Mujtahid must also have a sound comprehension of Ijma (consensus) and Qiyas (analogical reasoning). On Qiyas, Imam Shafa'i opines:

"One cannot be a faqih (jurist) unless he knows about Qiyas."

Hence, it is indispensable for a faqih (jurist) to have a sound understanding of the Ijma and the Qiyas, besides the two basic sources of Islamic law. It is all the more important owing to the fact that analogical reasoning in logic, and philosophy has a significant role in the qiyas of the principles of *fiqh*.

(iv) Command over arabic language

Arabic is the language of Qur'an and Sunnah and the most refined language is there in the Holy Qur'an as it is the divine revelation sent down by Allah Himself. So, he must have a sound grip over Arabic grammar, syntax, lexicology and other style subtleties.

Imam Ghazzali's opinion

Imam Ghazzali says:

"Mujtahid should have such knowledge (of Arabic) so as to comprehend their verbalization and their styles in the use of language."

5. Establishment of institutions for ijtehad

As the humanity has been, and will be, facing problems, the importance of Ijtehad will never reduce. Today, its importance is being felt as strongly as never before. It is so because the newfangled inventions where has given birth to numerous problems, it also has presented serious challenges — test-tube baby, blood transfusion, banking system, organ transplant, insurance, photography, and painting — before the scholars and these require earnest attention ergo call for the establishment of new institutions for Ijtehad.

Some suggestions in this regard are as follows:

(i) Establishing institutions like council of Islamic ideology

The 22 points presented by religious scholars on 9th February 1951 have great significance for establishing an ideological identity of the country. Prior to this the Objectives Resolution of 1949 had acknowledged the Qur'an and Sunnah as the supreme law of the country. In the Constitution of Pakistan 1956, Islamic provisions were given due importance. In addition to this, Council for Islamic Ideology was mentioned as a consultative body under articles 199 and 203.

After that, the Constitution of 1973 was enforced. In part IX of the constitution that comprised articles 227 to 231, under the head of "Islamic Provisions" the idea of Council of Islamic Ideology, its composition, its obligations and duties and rules and procedures were articulated. On 24th July, 1979, General Zia-ul-Haq directed the Council to review the system prevailing in Pakistan in the light of Shariah. After due deliberations, the Council suggested, in its report presented in 1978-79, that the electoral system of the country must be reviewed in the broad perspective of Islam's political system.

The constitutional role of the Council of Islamic Ideology is to send, upon the requests by federal and provincial assemblies, their recommendations which the Muslims may abide by to lead their lives in accordance with the principles laid down by Qur'an and Sunnah. The Constitution of 1973 mentions the chairman and the members of the Council. In Article 228, the structure of the Council has been provided stating:

"The Islamic Council shall consist of such members, being not less than eight and not more than twenty, as the President may appoint from amongst persons having knowledge of the principles and philosophy of Islam as enunciated in the Holy Qur'an and Sunnah, or understanding of the economic, political, legal or administrative problems of Pakistan."

In the light of aforementioned features of the Council of Islamic Ideology, it is need of the hour that its subsidiary offices be established at federal and provincial levels, so that before presenting every new issue before the central Council, it may be presented before provincial councils for due deliberations.

(ii) Establishment of institutions for Ijtehad in Tanzeem-ul-Madaris Ahl-e-Sunnat Pakistan and all other madaris federations

In private sector, presently, following five boards are functioning:

Sr.	Name of the institution	School of thought
(a)	Tanzeem-ul-Madaris ahl-e-Sunnat Pakistan	Sunni (Bralvi, 8000 thousand registered madras)
(b)	Wifaq ul Madaris Alarbia	Deobandi
(c)	Wafaq ul Madaris al Safaia	Ahl Hadith
(d)	Rabita-ul-Madaris	Jamaat-e-Islami
(e)	Wafaq ul Madaris al-Shia	Shia

Besides these five boards, the network has following two important institutions, the degrees of whom are recognized by the Higher Education Commission (HEC):

(a) Dar-ul-Uloom Muhammadia Ghousia Bhera Sharif

(b) Minhaj University (Erstwhile Minhaj-ul-Quran International Islamic University)

There is a federation of above five boards that is known as *Ijtehad Tanzimat Madaris-e-Deeniya*. *Mawlana Saleemullah* was the first president of this federation while *Dr Sarfraz Naeemi Shaheed* was its first Secretary-General. It is hoped that in near future, an institution for the purpose of Ijtehad may emerge from these individual boards or from the joint platform of religious seminaries.

(iii) Ijtehad by scholars of various universities' law departments from a joint platform

Almost all the public and private sector universities have functional departments of law. The government should provide the professors and scholars of these departments, especially those who have expertise in Constitution of Pakistan as well as Islamic law, with a platform where they could chew over and ruminate on the modern-day challenges and express their views on them. These recommendations thereupon should be sent to the Council of Islamic Ideology so that the members of the Council contemplate thoroughly on the issues at hand.

(iv) Establishment of research institutes

There are hardly any research institutes in Pakistan established exclusively for the purpose of *Ijtehad*. Dial Singh College Library had a research institute which produced commendable work in the ambit of Ijtehad, in its journal "*Minhaj*", however, this institute was abolished. The government should establish and patronize such research-exclusive institutes.

6. Significance of *ijtehad* and *ijma*

Ijtehad has been discussed at length in the preceding pages, here, we will discuss Ijma.

(i) Definition of *ijma*

Ijma, basically, refers to the consensus or agreement of the Muslim scholars on diverse issues. It has been defined as:

The universal and infallible agreement of the Muslim scholars on any Islamic principle is called Ijma. Following such Ijma is binding on all Muslims.

Imam Shafa'i says:

"The Prophet's order that men should follow the Muslim community is a proof that

the Ijma of the Muslims is binding." (Risala; p-253)

For the purpose of validation of Ijma, it must be examined that the scholars of which stature and standing have, after due deliberations, developed a consensus opinion. In the history of Islam, the Companions of the Holy Prophet (ﷺ) i.e. Sahaba, did develop consensus (Ijma) on the installation of caliphs and many other important issues.

(ii) Ijma of the companions

Ijma of the Companions (Sahaba (RA)) is mainly of the following two types:

(a) Explicit (ijma-e-qawli)

The Companions (RA) had developed a consensus after discussion and due deliberations. It is binding on all Muslims and must be followed.

(b) Tacit (ijma-e-sakuti)

When some of the Companions (RA) developed a consensus on a pertinent issue, while others gave their tacit approval by remaining silent, it is called tacit or sakuti Ijma. According to the principles of Fiqh, it is to be followed by all Muslims.

(iii) Ijma of four Imams

A consensus of opinion found among four most notable faqihs (jurists and scholars) namely Imam Abu Hanifa, Imam Malik, Imam Shafa'i and Imam Ahmad bin Hanbal, in the terms of fiqh, comes under the realm of a unitary or agreed-upon report.

7. References in support of Ijma

There are numerous references in the Holy Qur'an and Ahadith that manifestly emphasise on the importance and significance of Ijma.

In the Holy Qur'an, Allah says;

وَأَعِصُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ (آل عمران: 103)

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُوْمِنِينَ نُؤْتِهِ

مَا تَوَلَّى (النساء: 115)

If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen, and land him in Hell,

References from ahadith

"My Ummah will never agree upon an error."

"The hand of Allah is with the congregation"

لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ

يَدُ اللَّهِ عَلَى الْجَمَاعَةِ

8. Significance of Ijtihad and Ijma in making modern state an Islamic one

Today, we are faced with many problems which are solely the product of the modern world but there is no denying the fact that the principles and laws laid down by Shariah are eternal, everlasting and interminable. The solution to these problems must be sought in the light of these principles. If the laws are not ameliorated, and only the Ijtihad that was made during the early periods of Islamic history is conformed to, then it would probably be hard to follow Shariah today. No doubt, principles do not change altogether; nonetheless, the rules inferred from these principles may be amended and ameliorated so that they may become compatible to the need of time.

In this regard, Moulana Amin Ahsan Islahi opines:

It is binding on a Muslim that he should not only contemplate new problems and issues but he is also ordained by Shariah to follow as well as frequently brush up the prior Ijtihad that to what extent they conform to the original sources of Islamic law i.e. Holy Qur'an and Sunnah. This reappraisal is a kind of Ijtihad too. To keep the religion alive and invigorated, this review is absolutely necessary. People, who are disinclined to it, gradually become the victims of blindly following and their relation to the original sources of faith attenuates. (Islamic Law: Concept & Codification, p-60)

The above excerpt explicitly shows that in the absence of Ijtihad, there is only a stalemate and impasse. And, the fundamental reason for this fiasco is the vitiation of relation with the original texts and sources. Hence, it is absolutely inevitable that we create and patronize the Ijtihad institutions. In this regard, some constructive and helpful suggestions, presented in the preceding lines, call for bringing all sorts of Ijtihad before the Council of Islamic Ideology for further deliberations and discussions to reach a consensus opinion. When all the scholars reach a consensus, it will be like an Ijma as has been done by the scholars of a particular region or epoch. Then, the Parliament should validate those recommendations to enforce them as the law of the country.

Another suggestion is to follow Iran's Guardian Council of the Constitution which, according to articles 94 and 96 of the constitution, has the mandate to "ensuring the compatibility of the legislation passed by the Islamic Consultative Assembly [i.e. Majlis] with the criteria of Islam and the Constitution."

In our country, this role can be assigned to the Senate of Pakistan. For this purpose, it should consist of the Senators who are technocrats endowed with the capacity to do Ijtihad while these members of the House should also be in majority. To turn a modern state into an Islamic one, it is inevitably essential to comprehend the significance of Ijtihad and Ijma and create institutions which may implement the solutions to problems at large, without succumbing to any foreign pressure or enticements, to please Allah.

9. Is Ijtihad is no more practical?

Ijtihad is eternally practical and it shall not ever die out ever.

10. Does a learned Muslim has the right to Ijtihad?

The knowledge of sciences and the qualifications that are mandatory for Ijtihad have been narrated in the preceding pages. Such a huge and important responsibility cannot be assigned to people save those who fulfil these conditions. Just as a person who is not a doctor cannot be allowed to operate a patient and a civil engineer cannot be employed as director of financial affairs in a big company, then how could a person, who does not have the requisite knowledge of Islam, who does not have a know-how of the Arabic grammar and who is impious even to his close ones, can be assigned the duty to do Ijtihad? So, only that scholar can strive to fathom the sea of knowledge in the Holy Qur'an who has the ability to comprehend its meanings, replacing and the replaced verses, linguistic style, reasons behind the revelation of the verses and explicit and the implicit verses along with having a great knowledge of other religion sciences.

QUESTION 26

SYSTEMS

SOCIAL SYSTEM OF ISLAM (WOMEN'S ROLE IN AN ISLAMIC SOCIETY)

- Q. As per Quranic injunctions and sayings of the Holy Prophet (ﷺ), hijab is mandatory for Muslim women. The larger percentage of the women in our country is totally oblivious to these Quranic injunctions. Discuss reasons and suggest remedial measures. (2005)
- Q. Describe the Right of Education for a Female in Islam. (2006)
- Q. The application of Islamic Shariah is equal to man and woman, however, some injunctions are only related to woman explain. (2007)
- Q. European and Human Rights Activists claim that Islam does not give proper rights to women. What do you say about this statement? (2008)
- Q. Keeping in view the requirements of Global Society, determine the freedom and limitations of a Muslim Woman in the light of Islamic teachings. (2010)
- Q. Discuss the concept of veil and freedom of women from Islamic point of view while analyzing the law against veil in France. (2013)

SYNOPSIS

1. Introduction

2. Rights of Muslim women

- Right of chastity
- Protection within and out of the four walls of the house.
- Right to education
 - Education in the light of Hadith
 - Education — obligatory as per the Holy Quran.
- Women deputed on administrative posts.

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3. During caliphate era
 - Right to ownership and to inherit
 - Sanctity of wedlock
 4. Matrimonial rights of Muslim women
 - Right to get married
 - Right to accept or reject her early marriage when a girl comes of age.
 - Right to dower
 - Right to sustenance
 - Right to better treatment
 - Right to divorce
 5. Rights after divorce
 - Right of dower
 - Right to inherit
 6. Political rights of women
 - Right to vote (example of Hazrat Abdul Rehman bin Auf)
 - Right of representation in legislature
 - Right of appointment as ambassador
 - Appointment on administrative posts
 7. Duties of Muslim women
- Or
- Limits or restrictions on Muslim women
 8. Commands about veil.
 9. Difference between hijab and satter.
 10. Ways of reform of women.

ANSWER

1. Introduction

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا (النور: 31)

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof.

Among all His creatures, Almighty Allah has endowed special status on the children of Adam (AS). Allah says in the Holy Quran.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (بنی اسرائیل: 70)

And indeed we ho (Allah) honoured the children of Adam.

This honour has not only been endowed on men but women also because a woman was created out of a man.

Allah says in Surah Nisa

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا (النساء: 1)

Mankind, Fear your Guardian Lord, who created you from a single person.

As all human beings are the children of one father, Hazrat Adam (AS), their mother too is one i.e. Eve. The whole family came into existence from the same parents. It is evident from the above quoted verse Eve was created out of Hazrat Adam (AS) which means that woman is not an inferior being in comparison to man rather she equally enjoys the status and exaltedness conferred on humans being the offspring of Hazrat Adam (AS).

Elaborating this point, Molana Amin Ahsan Islahi in his book Tazkia-e-Nafs, writes:

The basis of cooperation and mutual help in human society is one God, one father, mutual cooperation, beliefs and emotions, etc. It is incumbent upon everyone that he should feel this responsibility and perform it. He should try to nip in the bud all the notions that tend to harm this mutual bond and want to replace it by some ignorant slogan. (Tazkia-e-Nafs page No. 228).

A lot of hue and cry is made on the basis of mere look at the societies of Muslim countries, without analysing the Islamic teachings, that women have no rights in Islam. If women do not enjoy equal rights in

NOTE
As regards the given question, 'the limits of freedom of women' has been described in the following paragraphs. It should be kept in mind that the restraints on freedom of women are actually their rights, and their duties are in effect limitation on her. The matter is actually all about rights and duties. It has been elaborately asked in other questions on the topic, however, this question contains a dubious tone.

our society then Islam is not culpable for it rather the remnants of Hindu culture we tend to follow are to be blamed for this fiasco.

2. Rights of a Muslim woman

Islam brought the message of peace and serenity for woman and it freed her from all chains of detestable customs. Islam conferred on her such rights which she did not have in any part of the world at that time.

(i) Right of chastity

Allah has ordained Muslim men that they should keep their gaze low for a non-mehram woman. Allah says in the Holy Quran:

قُلْ لِلْمُؤْمِنِينَ يَغْضُضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرَىٰ أَكْبَرُ (النور: 30)

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them.

In the same way Muslim women have been ordained:

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ (النور: 31)

And say to the believing women that they should lower their gaze.

(ii) Rights to protection for women within four walls

If a human being does not have security and protection even in his own house, then leading a peaceful life becomes difficult for him. It was a prevalent custom in Arabian society that no permission was sought before entering a house. But, Islam, while protecting women's right to honour and privacy, ordained all Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِيُوتِكُمْ (الاية) (النور: 27)

O you who believe! Enter not houses other than your own, until you have asked permission and saluted those in them; that is best for you.

In Surah Ahzab Allah says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقَائِكُمْ وَقُلُوبِكُمْ (الاحزاب: 53)

And when you ask (his ladies) for anything you want, ask them from before a screen: that makes for greater purity for your hearts and for theirs.

(iii) Right to education

Education in the light of Hadith

Islam made the seeking of knowledge obligatory on both men and women in Islam. As there is in Hadith:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَىٰ كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ (الحديث)

Seeking knowledge is obligatory for every Muslim man and Muslim woman.

Education – obligatory as per the Holy Quran

First revelation describes eloquently the importance of knowledge. It starts with the word Iqra i.e. read.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (العلق: 1)

Proclaim (or Read) in the name of your Lord and Cherisher, who created.

In the verse 4 of the same Surah Allah says:

الَّذِي عَلَّمَ بِالْقَلَمِ (العلق: 4)

He who taught (the use of) the pen.

(iv) Women deputed on administrative posts

In the Surah Zumar Allah says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (الزمر: 9)

Are those equal, those who know and those who do not know.

Along with Quran there are also the sayings of the Holy Prophet (ﷺ) in this regard.

الرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيُعَلِّمُهَا (الح: 1)

If a man has a maid-servant and he educates her well and train her in manner of a meeting. Then he set her free and marry her. Double is promised for such person." (Al-Bukhari) (Hadith No. 2849)

In Sunan Tirmizi, there is a saying of the Holy Prophet (SAWW).

الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَمَنْ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا (ترمذی)

A word of wisdom is lost inheritance of a believer. Wherever he finds it he has more right on it.

In this Hadith, the difference between man and woman has been removed and narrow-mindedness has been brushed aside that man is more eligible to seek knowledge. Knowledge is a right and inheritance of every Muslim, man and woman alike.

3. During Caliphate Era

Muslim women have played a vital role in every walk of life. The mothers of the Muslims (wives of the Holy Prophet (ﷺ)) are glaring examples in this regard. We received a huge portion of Hadith from the beloved wife of the Holy Prophet (ﷺ) i.e. Hazrat Aisha (RA)

Hazrat Rafida (RA) and Hazrat Aslamah (RA) were authority in the knowledge of Mohammaden law as well as medical and surgery. Hazrat Zainab bint Jahash (cousin and wife of the Holy Prophet (ﷺ)) excelled in handicraft. In tailoring, Hazrat Fatima bint Shiba (RA) while Hazrat Suda (RA) got fame leather dying. In the caliphate even women worked on different administrative posts. Dr Tahirul Qadri writes in this regard:

- (i) Hazrat Umar (RA) appointed Hazrat Shifa (RA) bint Abd Allah of Makhzoom on the Accountability court and Market administration.
- (ii) Umme Khalifa Muqtadar remained the head of Appellate Court of Baghdad after the caliphate period.
- (iii) Syeda Hanifa, niece of Sultan Salah-u-din- Ayyubi, was the ruler of Halab.
- (iv) Syeda Sharifa Fatima remained the ruler of Yemen, San'aa and Najran. Muslim women proved their worth on the war front as well.
- (v) Uzrah bint Haris led army in the battle against the people fo Besaan.
- (vi) Umme Atya (RA) participated in seven Ghazvat with the Holy Prophet (ﷺ).
- (vii) Umme Haram bin Malhan was the first navy fighter. (Human Rights in Islam page 468 to 470)

These excellent tasks performed by Muslim women in different fields show that Islam gives weightage to character, knowledge and craft performed by women in various walks of life. Muslim woman should keep one thing in mind, she should protect her chastity and honour whatever the field she joins, otherwise the beautiful society that Islam wants to establish will remain unrealised.

(i) Ownership and share in inheritance

Women had no right in inheritance before Islam. Islam gave them the right of ownership. Allah says:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ (النساء: 32)

To men is allotted what they earn, and to women what they earn.

(ii) Sanctity of wedlock

In the days of Ignorance a son might marry his stepmother after the death of his father. In this way, there was no distinction among many relations. Islam clarified the sanctity of relations in Surah Nisa:

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَخَوَتُكُمْ وَخَالَاتُكُمْ (النساء: 23)

Prohibited to you (for marriage) are:- your mothers, daughters, sisters; father's sisters, mother's sister, brother's daughters, sister's daughters; foster-mothers (who gave you suck suckling), foster sister; your wives' mothers; your step-daughters under your Guardianship, born of your wives — to whom you have gone in — No prohibition if you have not gone in; — wives of your sons proceeding from your loins; And two sisters wedlock at one and same in time. Except for what is past. For Allah is oft-forgiving most.

4. Matrimonial rights of women

(i) Right to wedlock

Women were considered man's property before Islam. They had no right to go to wedlock with their own will. If a woman was divorced even then she could not marry with her own will. Allah says in the Holy Quran:

فَلَا تَعْصُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ (البقرة: 232)

(When you divorce women) and they fulfil the term of their (Iddat). Do not prevent them from marrying their (former) husbands. If they mutually agree on equitable terms.

(ii) **Right to accept or reject marriage when she comes of age**

If a guardian arranges her marriage when she is very young, she has right to retain or reject that marriage.

(iii) **Right of dower**

In the age of ignorance, dower was not in vogue. Islam directed that the wealth, you give to your wives, should not be taken back. "If you want to change a wife with another one, you should not take back whatever you have given her."

(iv) **Right of bread and butter**

Islam has made men bread-winner for women. Allah says in Surah Nisa in this regard.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ (النساء: 34)

Men are the protectors and maintainers of women.

(v) **Right of better treatment**

Allah has ordained in Surah Nisa

وَعَايِرُوهُنَّ بِالْمَعْرُوفِ (النساء: 19)

Live with them (women) on a footing of kindness and equity

(vi) **Right to divorce**

If a woman does not want to continue her marital relation, she may appeal in court before Qazi or Judge for divorce. In this way she may take divorce.

فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ (البقرة: 229)

When both parties fear that they would be unable to keep the limits ordained by Allah.

5. **Rights of Muslim woman after divorce**

Following are the rights Islam gives to a woman after divorce.

(i) **Right of dower**

If a woman is divorced before going into sexual intercourse, she will receive half of the dower.

وَأَنْ تَطْلُقُوهُنَّ مِنْ قَبْلِ أَنْ يَمْسُوهُنَّ وَقَدْ قَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا قَرَضْتُمْ

(البقرة: 237)

And if you divorce them before consumption, but after the fixation of dower for them, then the half of the dower (is due to them), unless they remit it."

(ii) **Right of inheritance**

Share in inheritance is a blessing of Islam. A woman's share has been preserved with respect to every relation as a sister, daughter mother and wife.

6. **Political Rights of women in Islam**

Woman had no matrimonial rights before Islam. In these circumstances political rights were out of question.

(i) **Right to vote**

Dr Tahr-ul-Qadri writes in his book "Human Rights in Islam":

"House of Commons of England gave women the right to vote in 1918. In America, women got this right after the 19th constitutional amendment in 1920. In France, they got this right in 1944 while in New Zealand, they got the right to vote in 1893 for the first time. The Holy Prophet (ﷺ) provided the constitutional basis of women's right to vote in his sunnah."

The Holy Prophet (ﷺ) would take pledge of allegiance from women also.

In the days of caliphate, Hazrat Umar (RA) acted upon this sunnah and made a committee of six companions of the Holy Prophet (ﷺ). Hazrat Abdur Rehman bin Auf (RA) was appointed election commissioner. Hazrat Abdur Rehman went from door to door and took suggestions from women. They voted in favour of Hazrat Usman (RA). (Human Rights in Islam) page 443 to 445)

(ii) **Right of representation in legislature**

Women were also included in the consultative council of Hazrat Umar (RA). Once Hazrat Umar (RA) sought suggestions to fix the amount of dower. A woman in the consultative council stood up and said that he had no right to fix amount of dower for Allah says in the Holy Quran.

وَأَتَيْنَهُنَّ إِخْدَافَهُنَّ وَقَطَّارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا (النساء: 20)

And you have given one of them a great amount [in gifts], do not take [back] from it anything.

Hazrat Umar (RA) took his suggestion back on this reply.

(iii) **Appointment on the post of ambassador**

Hazrat Usman (RA) appointed Hazrat Umme Kalsum bint-e-Ali (RA) when he sent delegation to the Roman Queen in his caliphate in 28 Hijra. Hercules' wife came to greet her. She gathered Roman women and told them that those gifts were brought by the Queen of Arab emperor and the daughter of the Holy Prophet (ﷺ). In this way, he set an example of sending women on diplomatic missions. (Tarikh Tibri p. 460)

7. **Duties of Muslim woman OR Restrictions on Muslim woman**

Allah says in the Holy Quran regarding the duties of Muslim women.

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ (البقرة: 228)

And women shall have rights similar to the rights against them, according to what is equitable.

It is incumbent upon woman:

- (i) To protect home in the absence of her husband.
- (ii) To observe veil
- (iii) Not to talk to non-mahram men without need.
- (iv) Not to indulge in prostitution
- (v) To protect her chastity
- (vi) Not to attend fashion shows and modelling and such other immoral programmes
- (vii) Not to kill her children

The things on which the Holy Prophet (SAW) would take pledge have been mentioned in Surah Al-Mumtahanah.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبْتَغِيَنَّكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ (الخ) (الممتحنة: 12)

O Prophet (ﷺ) when believing women come to you to take the oath of fealty to you, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children that they will not utter slander, intentionally forging falsehood.

8. Commands about veil

There is Allah's ordain in Surah Al-Ahzab about the veil.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِنَ عَلَيْهِنَّ مِنْ جَلَابِيشِهِنَّ (الخ) (الاحزاب: 59)

O Nabi (Prophet of Allah — The communicator of the hidden news)! Tell to your wives, and daughters and faithful (Muslim) women, that they should keep apart of their headgear covers over their faces. This will be proper, that they may be recognised and they should not be given any trouble. And Allah is forgiving, Merciful.

Allah says in Surah Al-Ahzab

وَإِذَا سَأَلْتَهُمْ مَتَاعًا فَسْأَلُوهُمْ مِنْ وَرَاءِ حِجَابٍ (الاحزاب: 53)

And when you ask from them (wives of the Prophet) any good, ask from behind a curtain.

The word hijab has been used in the first verse.

Ghulam Rasool Saeedi, interpreter of the Holy Quran, writes about it:

"Hijab means a lengthy and wide sheet of cloth women envelop the whole of their body with." (Tabyan-ul-Quran part 9 page 558)

Muslim women would observe veil even in the state of great distress. A Hadith is mentioned in Sunan Abu Daud in this regard:

"A woman named Umm-e Khaldi came to the Holy Prophet (ﷺ). She was in veil. Her son had embraced martyrdom. She came to enquire about him. Some companions of

the Holy Prophet (ﷺ) asked her that she was enquiring about her son while observing veil. She replied that she had lost her son not her honour"

9. Difference between hijab and satter

It should be kept in mind that there is a difference between hijab and satter. Satter is obligatory. A woman must cover the whole of her body except face and hands while covering of face and hands also is hijab.

Nowadays women use a separate piece of cloth as hijab. It is also known as scarf. The rest of body is covered with a sheet or shirt. In the days of the Holy Prophet (ﷺ), women would use a wide sheet of cloth and would cover their heads, faces and bodies with it. Many women use wide sheets in villages. These sheets are less in vogue in cities. A specific sheet is not necessary for satter. It is necessary that the whole body is covered, according to the tenants of law. Sheet should not be so transparent that body becomes visible through it.

10. Ways of reform of women

Reasons of not observing veil by a majority of women and ways of rectification:

- (i) Ignorance from religious education
- (ii) Lack of religious institutions
- (iii) Invasion of media
- (iv) Preference to worldly knowledge in the education system
- (v) Moral decadence of Muslims at collective level.
- (vi) Self-exhibitionism
- (vii) Ulama's emphasis on only qualities and negligence from problem.
- (viii) Lack of sense of accountability.
- (ix) Negative role of NGO's working for women's rights.

If the problems mentioned above are eliminated, it may bring a change. Elimination of these very reasons is the way to rectification. If a woman is provided political, economic and family rights, her role may become more evident.

QUESTION 27

MORAL SYSTEM OF ISLAM

- Q. There is a visible decadence in our society due to invasion /influence of liberal western culture. To what extent is it harming our country's youth and what can be done to arrest this moral decline. (2005)
- Q. Despite the scientific and technological advancement the present society is facing moral decline and mental anarchy. In these circumstances elucidate the importance and effectiveness of Religion. (2007)
- Q. What moral values are given by the Deen-i-Islam? Can these values be changed keeping in view the western ethical system? (2008)
- Q. In the light of the Islamic teachings Faith and Ethics are closely united, in spite of that Islamic Societies are in disorder. Discuss. (2010)

SYNOPSIS

1. Introduction
2. Importance of moral values in Islam
3. Right to leadership depends on following moral values
4. Moral principles, moral values or kinds of good morals
 - Truthfulness
 - Justice
 - Modesty
 - Bravery
 - Patience
 - Humility
 - Chastity and honour
 - Trust in Allah
 - Fulfilling the promise
 - Honesty in measurement
 - Fair treatment with parents

5. Immoral acts
 - Backbiting
 - Ill will or suspicion pride
 - Racial prejudice and proud on one's lineage
 - Maligning or reproofing
 - Dishonesty
6. Comparison between Islamic moral system and Western moral system
7. Causes decaying morality in an Islamic society
8. Importance of religion with reference to scientific progress

ANSWER

Some relevant verses

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل: 90)

Surely Allah enjoins justice, kindness and the doing of good, to kith and kin, and forbids all that is shameful, evil and oppressive. He exhorts you so that you may be mindful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ (النساء: 135)

O you who believe, be upright in justice; witnesses, of the truth

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ (الانعام: 152)

And do not approach the orphan's property

وَأَوْفُوا بِالْعَهْدِ (بنی اسرائیل: 34)

and fulfil the promise;

وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم: 4)

and surely you are exalted to a high and noble character.

1. Introduction

Morality and moral uprightness have a greater, pivotal role in the development and growth of a society. Morality is a basic principle not only in Islam but also in all the other religions. It also has a special significance in Islamic teachings.

2. Importance of moral values in Islam

According to Shah Waliullah, "Moral is a condition of man that inclines his qualities toward him."

Religion is based on moral values which have been a common ingredients of the teachings of all the prophets (AS). It is a glorious distinction of Islam that it practically enforced moral values in society. Islamic institute of caliphate was also based on four moral principles which sprout from their ultimate source, the Holy Prophet (ﷺ) as he was at the zenith and pinnacle of morality. Later Four models were presented to the humanity in form of the Pious Caliphs and each one of them was blessed with the highest morality standards. Their sublime morality became their unrivalled distinction. The great and noble personalities upon whom this distinction was conferred are:

Truthfulness: Hazrat Abu Bakr Siddique (RA) was its true embodiment

Justice: Hazrat Umar Farooq (RA) dispensed justice that would be a beacon light for all the judges and jurors till the Day of Judgement

Modesty: The Third Pious Caliph, Hazrat Usman (RA), epitomized the sublimate form of modesty and chastity.

Bravery: Hazrat Ali (RA) was so brave and courageous that this trait has become his second name rather his alter ego.

3. Right to leadership depends on following moral values

If the Muslims want to regain their lost glory and grandeur and be able to give new world order, they will have to institutionalize the moral principles professed by Islam. Envious growth and development in the US, Europe, and some other parts of the world is not because of the secondary things like science and technology rather the real secret behind their fast progress is abiding by the moral principles.

The West is coping with internal issues while Muslims are tangled in a web of political turmoil. That's why the people of the West are making huge efforts to inculcate in their people the sense of morality which is inevitable for political stability that spurs economic growth. On the other hand we are still grappled with individual and family matters. If today, it comes to the fore that the American traders and businessmen are dishonest, their business deals throughout the world will be cancelled the very next moment, and the balloon of their progress and development will burst instantly. So moral principles are basically of two types:

- (i) Moral principles to rule the world.
- (ii) Moral principles for family regeneration.

The laws being advocated by the US and Europe are basically the moral aspects of running the state affairs. That's why they dictate the world in almost all matters. But, in the arena of family system, since they do not follow such morality, so it makes our family system far better than that of these countries.

Basically, we are violating the canons of morality in our state affairs and these are the real cause behind the decadence of our political infrastructure.

4. Moral principles

Let's analyse these morality canons briefly:

(i) Truthfulness

Speaking the truth is a moral principle of pivotal importance. In this context Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (التوبة: 119)

O you who believe! be careful of (your duty to) Allah and be with the true ones.

(ii) Justice

If we contemplate on the basis of religion and the real factor that has maintained the balance of this universe is justice. If the balance of the universe goes out, the Day of judgement will occur. Likewise in a society where there is no justice, robberies, dacoities and other vices like adultery become commonplace thus tearing the fabric of society apart. Allah says in this regard:

اقْرَبِ لِلْيَقْوَىٰ وَاتَّقُوا اللَّهَ ۚ (البائدة: 8)

God-fearing. And fear Allah.

(iii) Modesty

Modesty is a very important moral principle of Islam. According to social point of view in a society where modesty becomes extinct, the mutual relations become a thing of past. It is said about the Holy Prophet (ﷺ) that he (ﷺ) was more modest than even a virgin.

(iv) Bravery

Bravery is such an important moral principle that infuses the spirit of ego and self-respect. Power of conscience also originates from it. This quality was at its apex in the character of the Holy Prophet (ﷺ). The companions of the Holy prophet (ﷺ) often narrated that the holy prophet (ﷺ) was the bravest of the people.

كان اشجع الناس (حديث)

He was brave from whole the mankind.

(v) Patience

Patience is an important among the good morals. Those who bear patience have a boundless reward from Allah Almighty. In Surah Luqman, Allah Almighty ordains people to be patient.

وَاصْبِرْ عَلَى مَا أَصَابَكَ (لقمان: 17)

and bear patiently that which befalls you;

(vi) Humility (khashu)

Khashu means humbleness or humility. Allah has praised the humble people in the Holy Quran.

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (المؤمنون: 2)

Those who, in their Prayers, humble themselves;

(vii) Chastity and honour

It means protecting oneself against every type of evil and keep away from the traps of satan. The Holy Quran ordains the believers to adopt this quality.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ (الاحزاب: 59)

O Prophet! say to your wives and your daughters and the women of the believers

(viii) Trust in Allah

It means to rely only on Allah in all affairs. Allah says in the Holy Quran:

وَتَوَكَّلْ عَلَى اللَّهِ (الاحزاب: 3)

And put your trust in God,

(ix) Fulfilling the promise

Fulfilling promise is essential in Islam. Allah bestowed the leadership of the world on the children of Israel for centuries. When they did not fulfil what they had promised to Allah, this honour was taken back from them and Banu Ismael were blessed with it. We have been ordained to fulfil our promise.

وَأَوْفُوا بِالْعَهْدِ (بنی اسرائیل: 34)

and fulfil the promise;

(x) Honesty in measurement

Allah has announced punishment for those who give a short measure.

وَيْلٌ لِّلْمُطَفِّفِينَ (المطففين: 1)

Woe to the defrauders,

(xi) Fair treatment with parents

The Holy Quran and Hadith repeatedly emphasise on fair treatment with one's parents.

وَالْوَالِدَيْنِ إِحْسَانًا (بنی اسرائیل: 23)

and goodness to your parents.

5. Immoral acts

From immoral acts we mean those despicable and condemnable characteristics which lead people to the path of destruction. Following are some immoral acts and Qur'anic injunctions thereto:

(i) Backbiting

وَلَا يَغْتَابَ بَعْضُكُمُ بَعْضًا (الحجرات: 12)

Do not spy, nor should any one backbite the other

(ii) Ill will or suspicion

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ (الحجرات: 12)

O you who have believed, avoid much suspicion, for some suspicions are sins.

(iii) Pride

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (لقمان: 18)

For Allah does not love any self-conceited, boastful person.

(iv) Racial prejudice

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ (الحجرات: 13)

Surely the most honorable of you with Allah is the one among you most careful (of his duty);

(v) Maligning or reproofing

وَلَا تَلُبُّواْ أَلْسِنَكُمْ (الحجرات: 11)

And do not insult one another

(vi) Dishonesty

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ (الانفال: 27)

Believers! Do not be unfaithful to Allah and the Messenger,

Holy Prophet (ﷺ) said about dishonesty:

مَنْ خَشَّ فَلَيْسَ مِنِّي (الحديث)

Whoever cheats me is not from me (or in another narration: whoever cheats us is not one of us)'. .

6. Comparison between Islamic and western moral systems

Islamic Moral System	Western Moral System
1. Principles are eternal	Can be changed
2. A system given by Allah	Based on state and modern philosophy
3. Homosexuality is forbidden	Homosexuality is lawful
4. Punishment in the hereafter on not doing good deeds	No concept of reward and punishment
5. Every Muslim is bound to act upon these moral values	Religion is personal matter for everyone. So no restriction.
6. The Muslims are going away their moral values.	The west is promoting its moral values and invests huge amount of money to promote their values.
7. Islam is well-defined system; not free from all restrictions	Free from all restrictions
8. In Islam, the moral principles have been prescribed by Allah Almighty and these will remain applicable till the end of time	West's modern philosophy asserts that moral principle are not final and those can be changed anytime. They are not eternal. If people decide that speaking truth is an immoral act and telling a lie is a good moral principle, it will become a reality. That is why they have declared lawful the marriage of man with man and woman with woman. Previously, they believed in the principle that man can marry a woman only, homosexuality was completely intolerable. But, today, in the light of 'modern philosophy of morals,' they have legislated that homosexuality is allowed.

7. Causes of decaying morality in an Islamic society

The reasons behind the moral decadence in an Islamic society are as follows:

- Omnipresent corruption at national level
- To worship one's own self-desires
- Abandoning the teachings of the Holy Quran and Sunnah
- Practical training of moral principles deficient in education system

- Ever-increasing obscenity on electronic and print media
- Divide between the words and actions of our leaders
- Misuse of internet and other means of communications
- Lethargy of religious leaders towards their duties
- Increasing political instability
- Onslaught of substandard films and dramas
- Airing of Indian dramas and films
- Flashy Western civilization

8. Importance of religion in the context of scientific development and moral degeneration

Scientific development, how sophisticated and abounding it may be, is a means only to collect more and more information. Though it had made huge headways, yet the moral training can only be imparted on humans by their fellow humans. This is beyond the capacity of machines. Thus the importance of Quran and Sunnah multiplies manifold because improving one's moral sans these sources of true guidance shall always remain a distant dream.

QUESTION 28a

POLITICAL SYSTEM OF ISLAM

- Q. "Islam-in The Mid of Contemporary Managements and Political Systems-possesses Its Own Political Management and Political System". Discuss. (2006)
- Q. The political system of Islam guarantees the prosperity of State. Discuss. (2012)
- Q. Discuss the salient features of Islamic political system in the light of governance under pious Khulafat-i-Rashida. (2016)

SYNOPSIS

1. Concept of Allah's sovereignty
2. Man — the vicegerent of Allah
3. Equality
4. Tolerance
5. Altruism
6. Fraternity
7. Economic system of Islam
8. System of zakat
9. Islamic concept of jihad
10. Confabulation in Islam
11. Concept of preaching good and bidding evil
12. Islamic system of worship
13. Following the sunnah of the Holy Prophet (ﷺ)
14. Forbidding the demand of power
15. No legislation against Quran and sunnah
16. Justice system in Islam
17. Religious freedom
18. Abolition of distinctions
19. Proclaiming the truth before a tyrant is jihad (al-hadith)

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ANSWER

Distinctive governance and political system of Islam

Islam is a religion blessed with a distinctive, sublime and superlative excellence and characteristics. Following are the features which make Islam superior and the most rational of all religions of the world.

1. Concept of Allah's sovereignty

The basic element of Islam's political system is that it acknowledge only Allah as the creator and master of all the creation. Only He deserves to be supplicated and worshipped. All the power as well as authority is vested in Him only. He has no partner and He does what He wills.

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا (البائدة: 50)

Man is bound to act upon Allah's ordains which He revealed in the Holy Quran. Man can neither change these laws nor put them aside. It is the basic quality of Islamic system.

2. Man — the vicegerent of Allah

Allah has sent man on earth as his vicegerent. He does not have absolute authority rather he is bound to act upon the ordains of the Creator. Though humans are allowed to legislate in different matters whereby there are no explicit commandments of Allah in Quran, or the sunnah of the Holy prophet (PBUH), yet they have to follow the spirit of Islam in all aspects.

Allah says in the Holy Quran:

ثُمَّ جَعَلْنَاكَ خَلِيفَ فِي الْأَرْضِ (يونس: 14)

Now We have appointed you as their successors in the earth

3. Equality

It is the political system of Islam that gave people the unprecedented right of equality. The Holy Prophet (PBUH) said in his last sermon.

"An Arab has no superiority over a non-Arab and non-Arab has no superiority over on Arab except by piety"

4. Tolerance

Islamic political system advocates and professes tolerance and forbearance. History is replete with the instances of tolerance from the life of the Holy Prophet and his Companions (RA).

5. Altruism

Islam teaches humanity the lesson of altruism and unselfishness. The sacrifices offered by the residents of Medina (Ansar) on the eve of the migration of the Holy Prophet (ﷺ) from Makkah to Medina is simply unparalleled in history. In Islam, altruism is much more sublime than what we know in common terms. It means preferring others over one's self i.e. foregoing one's rights for the benefit of others.

Sacrifice and altruism are among the noblest virtues in Islam. The episode of three wounded Companions (RA) of the Holy Prophet (ﷺ) is a remarkable incident. Each one of them preferred other fellow *mujahid* over their own selves. No one drank water when the cry of a fellow *mujahid* struck their ears. Though the three of them succumbed to wounds, yet they set the superlative example of altruism and unselfishness.

رُحَمَاءُ بَيْنَهُمْ (الفتح 29)

merciful among themselves.

6. Fraternity

The Holy Prophet (ﷺ) said in a Hadith:

الْمُسْلِمُ أَخُو الْمُسْلِمِ (حديث)

A Muslim is the brother of a Muslim.

The believers are brothers of one another;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ (الحجرات 10)

7. Economic system of Islam

The economic system of Islam is different from all other economic systems in the world. Today, no economic system in the whole world is free of interest and usury but Islamic system. Only Islam provides the humans with an interest-free economic system. Islamic banking system is a glaring example of the economic system advocated by Islam.

8. System of zakat

Islam's system of Zakat is distinguished from all the other systems and it is backbone of the economic system. Zakat is collected in Bait-ul-mal. It is spent on the welfare of the common man. It is not a forced tax from the government rather it is a matter between Allah and His denote.

9. Islamic concept of jihad

When a non-Muslim state or any of its citizens orchestrates any terrorist activity in an Islamic state, or in other words, if an Islamic state is invaded directly or indirectly, jihad becomes obligatory on the Islamic state. Jihad also becomes obligatory on the Muslims at individual as well as collective level unless they get rid of the enemy's tyranny and oppression. So Islamic concept of jihad is a panacea for all the ills of the world.

Allah says in the Holy Quran

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا (البقرة 190)

And fight in the way of Allah with those who fight against you but do not commit aggression

10. Confabulation in Islam

Allah says in the Holy Quran

وَشَاوِرْهُمْ فِي الْأَمْرِ (آل عمران 159)

And consult them in the matter

11. Concept of preaching good and bidding evil

Allah has made obligatory on every Muslim to preach good and forbid others from evil. So everyone is duty-bound to it individually. Such is not the case with other systems. The Holy prophet (ﷺ) said. "Saying the truth before a tyrant is Jihad."

12. Islamic system of worship

In Islamic political system, it is essential for the ruler to be faithful, honest and acts upon Quran and Sunnah. Members of National Assembly, Provincial Assembly and other members of legislative Assembly are included in this jurisdiction. They may run the government in an Islamic way, when they are pious, honest, trust worthy and God-fearing. There are conditions for the members of Assembly, president and prime minister in the Article 63 of the constitution of Pakistan of 1973.

13. Following the sunnah of the Holy Prophet (ﷺ)

The base of Islamic political system is following the Sunnah of the Holy Prophet (ﷺ) in true letter and spirit. Every word and action of the Holy Prophet (ﷺ) holds the status of law in the political system of Islam. No Islamic government can legislate against it nor it has any authority to do so. If Islamic system deviates from the Sunnah of the Holy Prophet (ﷺ), it loses the right to be called Islamic.

Allah says in the Holy Quran

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ (البائدة 92)

And obey Allah and obey the Messenger and beware.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء 80)

He who obeys the Messenger has obeyed Allah;

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (النجم 3)

He does not speak of his own desire;

It clarifies that every saying of the Holy Prophet (ﷺ) is, in essence, Allah's commandment. So every word and saying of the Holy Prophet (ﷺ) is ultimate and from Allah. All the other system don't have any such example.

14. Forbidding the demand of power

In Islamic political system, nobody longs for power and a position of authority. No one can get elected on his own rather only people can ask him to be their leader. All the four Pious Caliphs were elected by others; they did not long for the authority.

15. No legislation against Quran and sunnah

In political system of Islam no law can be passed against the spirit of Quran and Sunnah. If it happens, the legislation has no right to be called Islamic. When we compare Islamic political system with other systems we observe that in their religions, laws may be passed against their religious books. Legislation on homosexuality in America is its clear example.

16. Justice system in Islam

Justice has great importance in political system of Islam. Allah says in the Holy Quran.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ (النحل: 90)

Allah commands justice, the doing of good,

The Judge has been ordained to be just without any hesitation. That is why when Hazrat Ali (RA) was called in the court of Hazrat Umar, he came there without excuse and defended himself. If the ruler of the day is above law, it is not Islamic system. The basic quality of Islamic political system is justice.

17. Religious freedom

18. Abolition of distinctions

The Holy Prophet (ﷺ) said:

"An Arab has no superiority over a non-Arab, a non-Arab has no superiority over an Arab, neither the white hence any superiority over the black nor the black have any superiority over the white except piety.

19. Proclaiming the truth before a tyrant is jihad (al-hadith)

QUESTION 28b

POLITICAL SYSTEM OF ISLAM

- Q. How much is the modern democratic system harmonious or contradictory to Islamic concepts Argue logically. (2005)

SYNOPSIS

1. Meaning of democracy
2. Types of modern democratic system
3. Political system of Islam
4. Selection of a caliph in Islamic political system
5. Establishment of Islamic advisory council
6. Selection of caliph by the council
7. Council of six members for the selection of caliph
8. Comparison between the democracy and political system of Islam
 - Sovereignty
 - Man — vicegerent of Allah
 - Procedure of selection
 - Conditions for an emir or a Caliph
 - Powers of the legislative assembly
 - Longing for the headship
 - Concept of opposition

Detail

According to former President of the United States, Abraham Lincoln:

"Democracy is government of the people, by the people and for the people."

1. Meaning of democracy

Democracy is a combination of two Greek words, Demos which means people and kretis which means system. It is said to be a system where public will prevails and elected representatives of a nation work for the betterment of the country as mandated by the public at large.

Such a government is called a democratic government. In this political system, a party having the majority of the elected members forms government. Under democracy, the government functionaries are accountable before the masses. If a democratic government is working against the common interest of a state, people have a right to demonstrate against it and make them work according to their will.

2. Types of modern democratic system

At present, mainly two democratic systems are functional in the world:

(i) Presidential system

In this system, president holds the strings of power and he is all in all in his authority. This system is working in the US, Iran, Afghanistan, Russia and many other countries of the world.

(ii) Parliamentary system

In this system, prime minister runs the government under the parliament and cannot do anything against the will of the parliament. Parliamentary system is working in Pakistan, England, India, Bangladesh, Italy, etc.

There are some other systems besides these two like the Chancellory system in Germany. It is working only in Germany though. A president can order his army to attack an enemy country but a prime minister cannot do that without the permission of the parliament. He is bound to take the parliament in confidence. Every country has her own specific laws and all the presidents and prime ministers are not equal in their authorities.

3. Political system of Islam

Political system of Islam is based on the sayings and Sunnah of the Holy Prophet (ﷺ). Under Islamic system, the Emir is the ruling authority and he is called Ameer-ul-Momineen or Caliph.

The Four Pious Caliphs have great importance after the Holy Prophet in Islam. They enforced Islamic political system as per the directions of the Quran and Sunnah. They used Ijtihad where they could not find any explicit ordinance in Qur'an and Sunnah.

4. Selection of caliph in Islamic political system

The Holy Prophet (PBUH) laid down some principles for the selection of a caliph and left the rest of the matter to the Ijtihad of the Muslims. The Muslims faced the juncture of selecting a caliph among the Migrant and the Helpers i.e. Muhajireen and Ansar respectively. In short, Hazrat Abu Bakr (RA) was elected after deliberations by a Council of Muslims at Saqifa Bani Sa'ada. The second caliph, Hazrat Umar

(RA) was nominated by Hazrat Abu Bakr (RA), with the consultation of the leading companions (RA) of the Holy Prophet (ﷺ). People pledged their allegiance at the hand of Hazrat Umar (RA) after the death of Hazrat Abu Bakr (RA). All the people of Medina were included in it.

5. Establishment of council

Hazrat Umar (RA) was the first caliph who institutionalized the Council system. Prior to that all the tasks were carried on in consultation with the leading Companions (RA) in the life of the Holy Prophet (ﷺ) and Hazrat Abu Bakr (RA). Hazrat Umar (RA) established the Council on two levels.

(i) Special council

Special council comprised the leading companions like Hazrat Usman (RA), Hazrat Saad bin Abi Waqas (RA), Hazrat Talha (RA), Hazrat Zubair (RA), Hazrat Amr bin Al-as (RA) and Hazrat Abu Musa Ash'ari (RA).

(ii) General council

The General Council included all the people of Medina who were consulted in different matters.

6. Selection of caliph by the council

Hazrat Umar and Hazrat Abu Bakr had no parallel in administration after the Holy Prophet (ﷺ). But many Companions (RA) became dexterous in administrative matters after Hazrat Umar (RA). Almost all the members in Hazrat Umar's (RA) Council were hugely skilful in administration. Particularly Hazrat Sa'ad bin Abi Waqas (RA), Hazrat Ali (RA) and Hazrat Usman (RA) were noteworthy. It was a difficult task to elect caliph amongst them.

7. Council of six companions (RA)

Hazrat Umar (RA) formed a Council to elect a man who should be recognized as Caliph (RA). In case of a difference of opinion among the members, weightage was to be given to the opinion of the majority of members. If a member deviated the majority decision, the Council was empowered to kill him.

This Council consisted of following six companions of the Holy Prophet (ﷺ).

1. Hazrat Usman bin Affan (RA)
2. Hazrat Ali bin Abi Talib (RA)
3. Hazrat Sa'ad bin Abi Waqas (RA)
4. Hazrat Talha (RA)
5. Hazrat Zubair (RA)
6. Hazrat Abdur-Rehman Bin Auf (RA)

There was no prominent personage after the martyrdom of Hazrat Usman (RA) except Hazrat Ali (RA). Hazrat Ali (RA) was matchless in courage, administrative affairs and piety. So he was elected by general pledge of allegiance.

8. Comparison between the democracy and Islamic political system

Islam supports democracy in which Allah's ordains and Sunnah of the Holy Prophet (ﷺ) is obeyed. If it goes against the tenants of the Holy Quran or any word or action of the Holy Prophet (ﷺ), there is no room for such a democracy in Islam. Ijima (إجماع) has been given much importance in the principles of jurisprudence after the Holy Quran and Sunnah.

Ijma (إجماع) is a unanimous decision by the majority of Ulema and it is the most superlative example of democracy. If some clear-cut ordinances are not found in the Holy Quran and Sunnah on a specific matter, then Ulema can make a unanimous decision according to the essence of Islamic law. This very Ijma is an epitome of democracy. But as we are discussing democracy as a political system, hence it is important to note that if Muslims take a unanimous decision that does not contradict the teachings of the Holy Quran and Sunnah of the Holy prophet (ﷺ), it will be considered as done according to the Quran and Sunnah.

Modern democratic system is actually Western one in nature and spirit. There are huge difference between Islamic and modern democratic systems. Some of them are as under.

(i) Sovereignty

In Islamic political system, the absolute authority of legislation lies with Allah, who is the Creator and the Almighty. Man has no authority to legislate except the matters in which we do not find clear commandments from Quran and Sunnah. So man has no authority to amend the law given by Allah.

In the modern political system, democracy, man is all in all in his authority to legislate. Allah says in the Holy Quran.

بَلْ كَلَّمَ خُلُودَ اللَّهِ فَلَا تَقْرُبُوهَا (البقرة: 187)

These are the bounds set by Allah;

(ii) Man — the vicegerent of Allah

Allah addresses the Children of Adam in the Holy Quran:

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ (يونس: 14)

Now We have appointed you as their successors in the earth

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (البقرة: 30)

Just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth."

Man is Allah's vicegerent on earth, and in Islamic political system a vicegerent has no right to use his authority in the presence of his Creator and Master. He can only use the authority vested in him by Allah. Contrary to this, man has all the authority to make all sorts of laws in the modern western system of democracy.

(iii) Way of election

In the modern democratic system everyone has right to vote. But, as Allah said, the majority can be wrong at time, there is every chance that 51 persons out of 100 can elect a man of bad character who would later become a ruler. In Islamic political system, right to vote is not conferred on every person. The Council set up by Hazrat Umar (RA) before his martyrdom consisted of six members. They had all the authority in the administrative affairs. This Council elected Hazrat Usman (RA) as caliph after mutual consultation.

In Islamic political system, a would-be ruler must be up to the testimony of piety. This is not the case with the Western political system. Allama Muhammad Iqbal says in his poetry:

جمہورت ایک طرز حکومت ہے کہ جس میں
بندوں کو سنا کرتے ہیں، تو لا نہیں کرتے

Democracy means a mode to rule the common man
No doubt, they count the votes, but conduct do not scan

(iv) Conditions for becoming a member of legislative council

As it has been mentioned in the preceding paragraphs only an honest, pious, truthful and trustworthy person has the capability to being elected. Moreover, he should also be skilful in administrative matters. In the Western political system, any person who gets majority votes would become the ruler.

(v) Power of legislative council

In the Western democratic system, parliament has unlimited power and it may pass any legislation — for example giving the lawful status to homosexuality — while in Islamic system of governance, the legislative assembly can neither pass any resolution nor amend the articles of law against the tenants of Quran and Sunnah.

QUESTION 28c

POLITICAL SYSTEM OF ISLAM

- Q. Keeping in view the present political system of the world, how and why Islamic law is to be enforced in the Muslim societies? (2010)

SYNOPSIS

1. Meanings of Islamic law
2. What is its enforcement?
3. Obligation and importance of enforcement of Islamic law
4. Why enforcement of Islamic law is needed?
 - Enforcement of Allah's commandments
 - Preaching good and forbidding evil
 - Enforcement of Mohammadan Law
 - Supremacy of Allah's Religion
 - Realization of the purpose of creation
5. Reasons of enforcement of Islamic law in Muslim societies
 - Deteriorating conditions of the Islamic society
 - Muslims' flight from their religion
 - Renunciation of sublime moral principles
 - Justice system on the road to decay
 - Ever increasing obscenity and profanity in society
 - Invasion of Western culture
 - Decline of the past glory of Muslims
 - Culmination of social and lingual differences
6. How the Islamic law can be enforced?
 - The Holy Quran and Hadith as compulsory subject in the curricula
 - Biography of the Holy Prophet (ﷺ) – part of syllabus
 - Spirit of obedience to the Holy Prophet (ﷺ) and following his teachings.
 - Use of elections and print media to convey Allah ordains to people
 - Seminar and talk shown for the enforcement of Islamic law

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- Under the Article 63 of the constitution of Pakistan 1973, pious honest and able should be elected.
 - Legislative Assembly legislates according the spirit of Islam
 - Laws against the Holy Quran and Sunnah Should be declared null and void
 - Rule of law
 - Preference of enforcement of Islamic law
 - Establishment of Islamic Institution and syllabus for education
 - Unity among the Ulama
 - Ulama from all schools of thought should be consulted during legislation
7. **Note – Removal of a misunderstanding**

ANSWER

Detail

1. Meaning of "Shariah" (Islamic law)

Shariah has been derived from the word "Shara" which means "The Right Path."

Technically, "Shariah" means a path, religion or law that is according to Allah's ordains. It is the code of law derived from the Qur'an and from the teachings and example of the Holy Prophet (PBUH). Allah bestowed the right path on his prophets by revealing His books on them and the prophets (PBUH) transmitted the very message without as it was revealed to them. Allah's ordains that the prophets preached to their people were associated with their names and were called their Shariah or law; for example, Shariat-e-Ibrahim or Din-e-Ibrahim. The Shariah or law of our Holy Prophet (PBUH) is known as Shariat-e-Muhammadi or Muhammadan law. Whatever the Holy Prophet (ﷺ) said or did, it became a part of the Muhammadan law.

2. What is enforcement of Islamic law?

Enforcement of Islamic law means to launch or enforce the law given by the Holy prophet (ﷺ) according to its soul in a Muslim society. Enforcement of Islamic law means the complete imposition of the system in all respects like economy, civics, politics and justice system, etc. as it worked in the life of the Holy Prophet (ﷺ) and the Pious Caliphs.

3. Importance and obligation of enforcement of Islamic law

It is a characteristic of the believers, and is obligatory on them, that they offer Salat (Prayer), pay Zakat, preach good and forbid evil when they come to power. Allah says in the Holy Quran.

الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ (الحج: 41)

Those who if We establish them in the earth, shall establish the prayer (Salah), and give the charity (Zakah)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (آل عمران: 104)

And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success.

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: 7)

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ (التوبة: 33)

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذاريات: 56)

And I did not create the jinn and mankind except to worship Me.

4. Why enforcement of Islamic law is needed?

- Enforcement of Allah's ordains (See verse I)
- Preaching good and forbidding evil (see verse II)
- Enforcement of Muhammadan Law (See verse III)
- To Prevail Allah's Religion (See verse No IV)
- Recognition of the purpose of creation. The purpose of man's creation is to invite to good, forbid evil and worship Allah.

Allah says in the Holy Quran

الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (الحج: 41)

[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

5. Reason of enforcement of Islamic law in Muslim society

- Deteriorating condition of the Islamic society
- Muslims' flight from their religion
- Renunciation of higher moral principles
- Justice system on road to decay
- Increasing obscenity and adultery in society
- Flood of western culture
- Decline of the past glory of Muslims
- Culmination of social and lingual differences.

6. How the Islamic law can be enforced?

- The Holy Quran and Hadith as compulsory subject in the curricula
- Biography of the Holy Prophet (ﷺ) - Part of Syllabus
- Spirit of obedience to the Holy Prophet (ﷺ) and following his teachings
- Use of elections and print media to convey Allah ordains to people
- Seminar and talk shown for the enforcement of Islamic law
- Under the Article 63 of the constitution of Pakistan 1973, pious honest and able should be elected.
- Legislative Assembly legislates according to the spirit of Islam

- (viii) Laws against the Holy Quran and Sunnah Should be declared null and void
- (ix) Rule of law
- (x) Preference of enforcement of Islamic law
- (xi) Establishment of Islamic Institution and syllabus for education
- (xii) Unity among the Ulema
- (xiii) Ulema from all schools of thought should be consulted during legislation

7. Note- removal of a misunderstanding

It is noteworthy that the western countries and American do not want Islamic system to be enforced.

Generally a misconception arises that Islamic law cannot be enforced with its punishments of lashes and stoning to death in the modern times. But all these punishment are part and parcel of Islamic law and have been described in the Holy Quran. The west criticizes Islamic punishments but does not discuss the punishment system of a civilized country like china where capital punishment is awarded on adulteration and theft. Speaking against Holocaust is a crime in the European countries but desecration of the Holy Prophet is labelled as freedom of expression. Fear is propagated against the enforcement of Islamic law, lest the Muslims should return to their real goal of establishment of Islamic system at international level.

QUESTION 29

ECONOMIC SYSTEM OF ISLAM

- Q. State guiding principles of economic system is Islam? How can it be implemented in modern times? (2005)
- Q. Explain the economical rules of Islam in the light of Social Justice. (2012)

SYNOPSIS

1. Introduction

2. Cardinal principle of Islamic economic system

- ☐ Allah is the real possessor
- ☐ Man is Allah's vicegerent
- ☐ Equal rights of earning
- ☐ Some people superior to others
- ☐ Use of lawful sources
- ☐ Unlawful means of earning are forbidden
 - Interest
 - Hoarding
 - Bribery
 - Occupation of public property
 - Earning through pornography
 - Lavish expending

3. Impetus to the circulation of wealth

4. Injunctions to spend in the way of Allah

5. Enforcement of Islamic principles in modern age

6. Comparison of Islamic and other economic system

- ☐ Courante's real prosperity of man
- ☐ Universal economic concepts
- ☐ Deliverance from poverty and starvation
- ☐ Sans excess and dearth
- ☐ Equitable distribution of wealth

- Freedom in trade and business
- Justice
- Circulation of wealth
- Charity
- Types of charity
 - Zakat
 - Usher
 - Inheritance
 - Will

7. Characteristics of economic system of Islam

ANSWER

Some relevant verses

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ (الاعراف: 10)

And We have certainly established you upon the earth and made for you therein ways of livelihood.

لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ (النساء: 29)

Do not consume one another's wealth unjustly but only [in lawful] business by mutual consent.

وَفِي أَمْوَالِهِمْ حَقٌّ لِلَّذِينَ يَسْأَلُونَ وَالَّذِينَ يَرْزُقُونَ (الذاريات: 19)

And in their property was a portion due to him who begs and to him who is denied (good).

1. Introduction

Islam leaves no aspect of life where, there is not complete guidance available. Trade and principles of purchases and sale are described beautifully in Islamic law.

2. Cardinal principle of economic system of Islam

The economic system introduced by Islam is based on firm foundation and it fulfills human economic needs. It is based on the following pillars:

(i) Allah—the real possessor

Allah is the real possessor of whatever is in this universe. Allah says in the Holy Quran.

يَلَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ (البقرة: 284)

To Allah belongs whatever is in the heavens and whatever is in the earth.

(ii) Man is Allah's vicegerent

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ (الانعام: 165)

And it is He who has made you successors upon the earth

(iii) Equal rights of earning

It is also a fundamental principle of the economic system of Islam that everyone has equal right to earn the livelihood. Nobody can force others in this regard. In Surah Al-Baqara, Allah says

يَا أَيُّهَا النَّاسُ كُلُوا مِنْ ثَمَرِ الْأَرْضِ حَلَالًا طَيِّبًا (البقرة: 168)

O people, eat of what is lawful and clean in the earth;

(iv) **Some people superior to other**

Islam acknowledges the disparity in earning. One man can exceed others through personal efforts, Allah says regarding this:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا (الاعراف: 31)

And eat and drink and but be not excessive;

There is saying in Surah Bani Israel also:

وَلَا تُبْذِرْ تَبْذِيرًا (بنی اسرائیل: 26)

And do not squander wastefully.

(v) **Use of lawful sources**

It is the fundamental principle of Islam's economic system that no unlawful source is to be used in earning the livelihood. Unlawful earning is strictly forbidden under Islamic law. Therefore, there is no room in Islam for unlawful sources of earning like theft, bribery, sculpturing the idols, hoarding, prostitution, gambling and drug trafficking. Allah says in the Holy Quran:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا (البقرة: 168)

O people, eat of what is lawful and clean

(vi) **Unlawful means of earning are forbidden**

What can be the stricter warning against earning from unlawful means that even charity is not acceptable from such wealth. Following are the major means of unlawful earning:

(a) **Interest (usury) is forbidden in Islam**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَعْضًا مِمَّا حَقَّ عَلَيْكُمْ (آل عمران: 130)

O you who believe! do not devour usury, making it double and redouble,

(b) **Hoarding**

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَتَّبِعُونَ فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (التوبة: 34)

And there are those who amass gold and silver and do not spend it in the way of Allah. Announce to them the tidings of a painful chastisement

(c) **Bribery**

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ (الحج: 188)

And do not swallow up your property among yourselves by false means

(d) **Occupation of public property: Allah says in the Holy Quran**

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ (آل عمران: 161)

and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection;

(e) **Allah ordains in Surah Al-Maidah**

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا (البقرة: 38)

And (as for) the man who steals and the woman who steals, cut off their hands

(f) **Earning wealth through pornography**

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ (النور: 19)

Surely, those who like that lewdness spreads among the believers, for them there is painful punishment in this world and the Hereafter.

(g) **Lavish spending and parsimony are forbidden**

Spending lavishly or being parsimonious are the two extremes. Islam negates both of them and teaches moderation.

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا (الاعراف: 31)

and eat and drink and but be not excessive;

There is saying in Surah Bani Israel also:

وَلَا تُبْذِرْ تَبْذِيرًا (بنی اسرائیل: 26)

and do not squander wastefully.

3. **Impetus to the circulation of wealth**

It is an important principle of economic system of Islam that wealth should not concentrate in only a few hands rather it should circulate so that all people may benefit from its circulation. Allah says in Surah Al-Hashr.

قَدْ لَا يَكُونُ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ (الحشر: 7)

so that it may not be a thing taken by turns among the rich of you,

4. **Injunctions to spend in the way of Allah**

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (البقرة: 3)

and spend out of what We have given them.

5. Enforcement of Islamic principles in modern era

As far as the enforcement of these principles is concerned, it is evident that these must be implemented with a strong will and determination. Council of Islamic Ideology has done ample work in this regard. The ulama also have provided guidance for the enforcement of these principles in practical terms.

As far as the first principle is concerned, the real owner of all things is Allah Almighty and man is his vicegerent on earth, it is related more with an individual than its enforcement in a society. It means that an individual is to abide by the moral principles of the religion in Islamic system of economy. As man is a representative of the Master of the universe on earth, so it is incumbent upon him to lead a life with adherence to will of Allah. Allah ordains that wealth should not be accumulated in a few hands. It is responsibility of the government that it should not provide a playing field to some selected people rather it should provide facilities to the whole of society. Moreover an individual also bears responsibility to not to pile up wealth only for his own needs; he should try his best to fulfil needs of other people. There is no need of any philosophy or logic for the improvement of lawful (halal) means of livelihood and prevention of unlawful means. They are present in law. Strict measures should be taken against hoarding, selling of wine, theft and dacoity without any discrimination.

6. Comparison of Islamic and other economic systems

A mistake that is generally committed while enforcing Islam is that it is tried to enforced every Islamic system individually, hence all efforts fail end up in smoke. Whereas in reality Islamic economic system is an aspect of the great whole Islamic system. It should be enforced collectively with all aspect like political, social, constitutional and moral systems; otherwise it will lose its effect.

Syed Abul-Aala Madoodi writes in this regard:

"The question is that what is the relation among social, political, economic and religious systems in Islam. There is a system that stems from the oneness of god and belief in the messengers of Allah. Moral system originates from here. The system of worship also starts from these beliefs and it is known as religious system. Social system is also one of its branches so are economic and political systems."

7. Characteristics of economic system of Islam

- Courante's real prosperity of man
- Universal economic concepts
- Deliverance from poverty and starvation
- Sans excess and dearth
- Equitable distribution of wealth
- Freedom in trade and business
- Justice
- Circulation of wealth
- Charity
- Types of Charity
 - Zakat
 - Usher
 - Inheritance
 - Will

QUESTION 30a

BASIC HUMAN PROBLEMS

- Q. Good combination of the reason (intellect) and Revelation can resolve today's issues of humankind. Discuss. (2014)

SYNOPSIS

1. Introduction
2. Identifying the passions and issues
3. An evolution of the controversy
4. Conclusion

1. Introduction

Religions which are revived and presented by a Prophet or a Messenger of Allah, appear to argue in a rational (i.e. reasonable) manner. Indeed, such revived religions secure an edge for themselves by pointing out the irrational and unsubstantiated nature of beliefs and practices in the aged forms of religion that are prevalent in a society where the Prophet seeks to restore the original *din al-qayyim*.¹ But following the death of Prophet, the refreshed religion again starts aging and in the process loses its rational character. Irrational elements creep in to the religious beliefs and practices, and finally Tertulian's argument—I believe it because it is absurd—becomes a necessity for the devoutly religious. Consequently, as religion ages in the aging civilization, a higher place is sought for revelation than for reason in order to protect the irrational dogmas accruing in religious thought over the course of history; the originally complementary relationship between revelation and reason no longer remains the case.

The relationship between revelation and reason is one of the major epistemological issues faced by the Muslim world today. Muslim civilization has also experienced aging; as part of the aging process, the relationship between revelation and reason has become the subject of controversy. This short paper seeks to identify various positions held about the relationship between revelation and reason, and the issues that arise if one or the other of these positions is subscribed to. In the analysis of these positions, the background which led some people to advocate one or the other position will also be considered. It is hoped that the paper will allay the confusions of young Muslims regarding the relationship between revelation and reason.

2. Identifying the positions and the Issues

When we discuss the relationship between revelation and reason, we seek to determine whether revelation is to be given a priority over reason, or reason is to be given a priority over revelation, or the two are equally valid and complementary. When any one of these positions is taken, some subsidiary questions arise. These subsidiary questions associated with the three possible positions will be identified in the following lines.

If revelation is given priority over reason, then the following questions have to be answered:

- Can we silence reason when it appears to contradict revelation?
- Is revelation rational? Or are there some irrational propositions in revelation, which cannot be protected unless a higher place is secured for revelation than for reason?
- Is priority of revelation over reason applicable under all circumstances? If not, then when exactly or in what sense is revelation given a priority over reason?

Next, if we give reason a priority over revelation, then the following questions have to be answered:

- Can reason validate or invalidate the commandments of revelation?
- Is an understanding of the rationale behind an injunction a precondition for compliance by a Muslim?
- Is priority of reason over revelation applicable under all circumstances? If not, then when exactly or in what sense is reason given a priority over revelation?

Finally, if one holds that revelation and reason are equally valid, then the following issues have to be addressed:

- If revelation and reason are considered equally valid, how would one resolve a conflict between the claims of revelation and reason should such a situation arise?
- Why would one want to hold that revelation and reason are equally valid?

3. An evaluation of the controversy

A review of the literature indicates that scholars have often taken one or the other of the aforementioned positions about the relationship between revelation and reason; the positions have been thought of as mutually exclusive. Furthermore, whichever position is adopted is held to be applicable under all circumstances and in every way. This, however, does not appear to be realistic.

In reality, each of the aforementioned positions is backed by compelling arguments, yet leaves some issues unaddressed, as we have seen in the preceding section. It may be argued that none of the positions is applicable under all circumstances and in every possible sense. Instead, each of the position is true in a particular way or under certain circumstances, but inapplicable in some other ways or under different circumstances.

The whole controversy about the relationship between revelation and reason can be understood and resolved if one apprehends the fact that different people have meant different things from the word "reason", and have had different preoccupations that compelled them to take their respective positions. Not only that, but a failure to take into account the other considerations also led people to preclude the applicability of the positions other than their own. In the following paragraphs, with the help of a diagram (Figure 1), we shall discuss the diverse usage of the term "reason", and the various considerations that have justified one or the other positions.

1. "Reason" has been used to represent the human intellectual faculty that processes a variety of information as premises to draw conclusions thereupon. The premises utilized by the human intellectual faculty and the conclusions drawn thereof can be identified with one or the other discipline of knowledge. Moreover, the human intellectual faculty is not merely considered a processor of information, but is also believed to harbor at least some a priori knowledge consisting of self-evident principles. In other words, it has been argued that a priori knowledge of self-evident principles (also known as the "first principles") is built-in to human intellectual faculty unlike other sources of knowledge (such as revelation, observations, transmitted reports) that are basically external.
2. "Reason" has been used to represent the various types of premises (reasons) that are employed by human beings in their inferences. Each of the various kinds of premises represents a source of knowledge, which is characteristically associated with one or more disciplines of knowledge.
3. Finally, "reason" has been used to represent the exercise of intellectual faculty in the absence of revealed premises, observations and transmitted reports. Such exercise of human reason has been expressed in literature as "pure reason", "independent use of reason", "reason in the absence of revelation" etc. Here, I contend that reason (i.e. human intellectual faculty) cannot be exercised in a "pure" and "empty" state in the absence of revelation, observations, transmitted reports, or a priori knowledge (if that is recognized as a separate source of knowledge). What has been called "pure reason" actually employs "assumptions"; thus, the exercise of human intellectual faculty in the absence of revelation, observation and transmitted reports makes use of "conjecture" as the premise. It appears that such utilization of conjecture as the premise has not been very clearly identified in epistemological discourse. At least partly, this is because philosophical ideas founded on conjecture have often been packaged and presented as "logically necessary"—something that would necessarily follow from a priori knowledge. Of course, philosophers would rarely attribute their ideas to conjecture, for this would strip their ideas of any credibility. If we identify conjecture as the premise in the exercise of so-called "pure reason", then it would become obvious that much of the criticism of "reason" is actually a rejection of "conjecture" and not of reason per se.

The varied use of the term "reason" is noticeable in the scholars' arguments over the relationship between revelation and reason. Historically, the employment of "conjecture" by the mu'tazilah and Muslim philosophers in their use of "reason" has invoked much criticism of reason and rationality in general. The mu'tazilah and Muslim philosophers often went on to answer questions on which revelation was silent and

observation was not available. Although the "logical deductive" discourse of the mu'tazilah and philosophers was often based on assumptions and conjecture, their answers to subtle metaphysical questions were almost always portrayed as "self-evident truth" that necessarily followed from a priori knowledge. Such use of reason in the third sense of the word (as described earlier) understandably led their critics to argue for a priority of revelation over reason. Furthermore, most critics of the mu'tazilah and philosophers, failing to isolate and criticize conjecture as the sole problem in the rationalist discourse, ended up criticizing reason in general. But at the same time, some of the critics of the rationalist discourse did not completely shun reason; instead they suggested a restricted meaning and role of reason as a tool that merely analyzes and infers—which essentially meant the use of reason in the first sense of the word (as described earlier). These latter critics also identified conjecture as the problem and articulated their criticism of it.

Repulsed by the mu'tazilite rationalistic discourse, many of the later theologians and fuqahā' often compromised on the rationality (i.e. reasonability) of Islamic beliefs and practices. The aversion to reason and rationality lasts until today. It is no wonder that contemporary scholars who attempt to restore the complementary relationship between revelation and reason are not welcomed. This is because the vast majority of Muslims does not realize that the rationality alluded to by the contemporary Muslim scholars is not the same as the mu'tazilite rationalism. Conjecture and philosophy are rapidly losing ground even in the Western discourse, and the scope of a priori knowledge of self-evident principles is increasingly narrowed down to the effect that presumptive ideas cannot be conveniently presented as matters of logical necessity. When contemporary Muslim scholars argue for the complementarity of revelation and reason, they mean reason in the second sense of the word (described earlier); in particular, they seek to emphasize that human observation and authentic historical reports cannot possibly contradict revelation.

It is possible to articulate a Qur'ānic view on the various kinds of premises that constitute the sources of human knowledge. A deep examination of the Qur'ān indicates that revelation, observation, transmitted reports, and a priori knowledge are acceptable sources of knowledge, but conjecture and assumptions are unacceptable as a source of knowledge. Thus, the Qur'ān requires that religious belief be founded on al-Kitāb, sultān mubin, burhān etc., which implies that revelation is an acceptable, even necessary source of knowledge. Then the Qur'ān is also replete with āyāt that encourage the reader to "observe" the natural and physical phenomena that surround him; it is also repeatedly emphasized that an "observation" of nature would reveal to the observer the "signs" of the Creator, His Majesty, the Author of the Qur'ān. This implies the acceptability of observation as a source of human knowledge. Similarly, Qur'ān questions the reader on different occasions in more or less the same words: *alam ya'tikum naba'u alladhin kafaru min qabl (has the news of those who disbelieved before not reached you?)*, which implies the acceptability of transmitted reports as a source of knowledge. Finally, the Qur'ān also endorses the judging capacity of human reason (the human intellectual faculty). On the other hand, the unmistakable Qur'ānic rejection of *zann*, *amāniy* and *iftirā'* 'alā Allāh indicates the unacceptability of conjecture as a source of knowledge. With a fresh understanding of the sources of knowledge endorsed and rejected by the Qur'ān, it may be argued that authentic human knowledge—reason, in the second sense of the word—cannot possibly contradict revelation. In fact, the absolute necessity of the complementarity of revelation and reason could be argued on the grounds that observation of the physical and the historical phenomena is all that is available for mankind to ascertain the plausibility of the metaphysical propositions of revelation.

4. Conclusion

We have discussed the use of "reason" in various meanings and the implications of such varied usage of the term in the discussions of the relationship between revelation and reason. We may now conclude that revelation and reason are complementary sources of knowledge and that a real contradiction between the two is not possible. Should there be an apparent contradiction between revelation and reason, the reader should review apparent contradictions between revelation and reason.³ In terms of the unity of truth and the impossibility of a

contradiction between revelation and reason, the two may be considered equally valid and complementary to each other. However, notwithstanding the complementarity of revelation and reason, an understanding of the rationale behind an injunction is not a precondition for compliance by a Muslim; once a person becomes a Muslim after having ascertained the truth of Islam for himself, he is expected to unconditionally submit to the will of Allah as proposed by Qur'ān and the authentic Sunnah of the Prophet *salla Allahu 'alayhi wa sallam*. "It is not fitting for a Believer, man or woman, to exercise personal discretion after a matter has been decided by Allah and His Messenger."⁴ In that sense, revelation reserves a priority over human reason. On the other hand, reason judges between the various religious truth-claims and enables man to embrace the one that is most plausible and therefore nearest to truth; in that judging capacity, reason reserves a higher place than revelation.

Confusion in how revelation and reason relate to each other has grappled the Muslims in the present age. A clear understanding of the relationship between revelation and reason—how and when one has a priority over the other, and in what sense the two are equal—is expected to facilitate the Muslims in moving beyond this fundamentally important theoretical dilemma to advancement in all fields of human knowledge and resolution of the more significant contemporary issues facing the Muslim world.

QUESTION 30b

BASIC HUMAN PROBLEMS

- Q. What is the Islamic concept of creation of the Universe? Are the Modern theories about creation of the Universe commensurate with the Islamic point of view? Discuss with references. (2005)
- Q. Write a note in detail regarding the Quranic concept of creation and folding up of the Universe. Discuss with references. (2006)

SYNOPSIS

1. Introduction
2. Existence of Allah Almighty
3. Allah's attributes
4. Creation of the universe
5. Purpose of the creation of the universe
6. Creation of man
7. The purpose of man's creation
8. Relationship of man to Allah
9. Destiny of man and of the universe
10. Life after death
11. Man: a compliant or the sole authority?
12. Good combination of the reason (intellect) and revelation

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ANSWER

1. Introduction

It has been humans' innate desire to find answers to the questions which arise in their minds. It is so because getting answers to one's problems leads to a sense of satisfaction which ultimately results in solution to all problems the humans face.

2. Existence of Allah Almighty

First and the foremost intuitive question that a human has in mind is: "Does Allah Almighty really exist?" In this context, it has been said in the Quran:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۖ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ۚ (الطور: 35-36)

"Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain."

3. Allah's attributes

The second question which comes to human mind is that if Allah exists, then what are his attributes? The befitting answer to this very question has also been revealed in form of following Qur'anic verses:

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ (الانعام: 73)

Knower of the unseen and the witnessed

هُوَ الْحَيُّ الْقَيُّومُ (البقرة: 255)

The Living, the Self-subsisting

اللَّهُ الصَّمَدُ (الإخلاص: 2)

Allah, the Eternal, Absolute;

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (البقرة: 106)

Allah hath power over all things

Various attributive names of Allah Almighty have been mentioned in these verses. There are ninety-nine names of Allah and these are His attributes, for instance, "The Living", "The Self-Subsisting", "The Omnipotent", "The Eternal, Absolute", "The All-Knowing, Omniscient", "The Much-Forgiving", "The Holy, The Divine, The Pure, The Purifier" etc.

4. Creation of the universe

Among the intuitive questions before man, one is regarding the Creator of the universe. In this regard, Allah says in the Holy Qur'an:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يَذَرُ الْأَمْرَ مَا مِنْ شَافِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذِكُّكُمْ اللَّهُ رَبَّكُمْ فَأَسْجُدُوا وَانْقَلِبُوا إِلَىٰ رَبِّكُمْ
(يونس: 3)

Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him, Then will you not remember?

5. Purpose of the creation of the universe

Has this universe any purpose behind its creation or it has been created in vain. Its answer has also been provided by Allah Almighty that the whole universe exalts Him.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ مَلَكٌ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (الزمر: 41)

Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

As exalting and praising Allah Almighty by all the creatures is one of the purposes behind the creation of this universe, similarly serving the human beings is also such an objective because everything has been subdued to the humans. Besides this, the whole universe is under laws of nature and man can benefit from it only if he follows Allah's commandments.

6. Creation of man

Another question is: "Who is the Creator of man?" Allah Almighty says in this regard:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (الزمر: 12)

And certainly did We create man from an extract of clay.

7. The purpose of man's creation

Allah Almighty has sufficiently guided the humans through the Holy Qur'an and has answered their questions. When man gets his answer regarding his Creator, then the next question that comes to his mind is that what the purpose of his creation is. In its reply, Allah Almighty says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي (الزمر: 56)

And I did not create the jinn and mankind except to worship Me.

"I will create a vicegerent on earth."

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (البقرة: 30)

Both these verses delineate that Allah has bestowed man with extreme exaltation while also has placed some duties and responsibilities on his shoulders. It is man's duty to live in this world as per the guidance and instructions of Allah Almighty and he must observe limits and constraints which have been commanded by Him. The whole purpose of man's life is to worship Allah and follow His orders in every sphere of life.

8. Relationship of man to Allah

The relationship between Allah and man is that of a worshipper and the worshipped; a slave and the master. Man should be a true servant of Allah and should lead his life according to his ordainments. Whereas in West, there is a prevalent thought that man is free and without any limits. He has sole authority over his life and he may live as per his aspirations and whims and wishes; no superior being can hold him accountable. On the contrary, Islam professes the thinking that a man should lead every moment of his life according to Allah's orders.

9. Destiny of man and of the universe

Among such naturally occurring questions, one is about the fate of the universe and that of the man. Its answer has also been provided through revelation of Qur'anic verses. Allah Almighty says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (ال عمران: 185)

Every soul shall have a taste of death

كُلُّ مَنْ عَلَيْهَا فَانٍ (الرحمن: 25)

All that is on earth will perish

10. Life after death

Among such intuitive questions, one is that what will happen after death. Its answer is also there in revelation sent by Allah. Allah almighty says:

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (الزمر: 78)
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (الزمر: 78)
So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.

It has been explicated in this verse that there will be a life after death whereby we will be answerable for all our deeds in this world. This worldly life is surely going to end one day while the life in hereafter will be endless. Salvation in life after death depends on the deeds performed in this world; if the deeds will be good, one will be awarded with paradise and while a person with bad deeds will go to hell. Allah Almighty says in Surah Al-Hadid:

وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ
الْغُورُ (الحديد: 20)

But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah) And what is the life of this world, but goods and chattels of deception?

11. Man: a compliant or the sole authority?

Like all abovementioned questions man also thinks whether he is subdued and compliant or he has sole authority over his life. Allah almighty answers this question in the Holy Qur'an in the following words:

وَاذْكُرْ لَكَ الْوَيْلُكَ إِلَىٰ جَعَلْنَا فِي الْأَرْضِ خَلِيفَةً ۖ (البقرة 30)

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."

وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلِيفَةً فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ (الانعام 165)

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank]

These verses elaborate quite sufficiently that Allah has sent man on earth as his vicegerent. But vicegerent is given some authority too while sometimes he is helpless. In which spheres of life he has been endowed with authority, he will have to be answerable for those. And where he is helpless, the law of reward and punishment will not apply there. An individual asked Hazrat Ali, "How much control does one have over one's life and how much is controlled by fate?" Hazrat Ali (RA) said to the person, "Lift your one leg." He complied. Hazrat Ali (RA) then said, "Lift the other." He said, "I can't; he'll fall." Then Hazrat Ali (RA) said, "You have only the authority to lift one leg, you will fall down if you lift both. You have Lifting one leg is within your power while regarding the second you are helpless." Thus, man has half authority and half is his fate.

12. Good combination of the reason (intellect) and revelation

All the religions or beliefs humans had discovered with their own quest and undertaking can be divided into two classes: First is the types of religions that emerged out of elevated human thoughts and these appeal to human instinct of liking the eldritch. Second kind of religions got birth from personal whims and wishes and appeal to human senses. Although, human intuition and knowledge have been applied in both types, yet wisdom is neither the force behind it nor does it appeal to human wisdom while eliciting the logical results is their aim. Wisdom and knowledge is just a tool for them to achieve baser objectives.

On the contrary, there is a religion that has been sent by Allah through His messengers. This emerged from pure knowledge and it appeals human conscience and wisdom while its sole objective is to steer humans from the depths of darkness of ignorance to the light of knowledge so that he may be conscious of his true status and position in this universe. It is to make him aware on his relation to the world and use his explicit and implicit powers along with material and spiritual resources so that he may use it to reach the position that is the sole objective of human life.

Islam is wholly a religion of knowledge and wisdom so following it in the truest sense of the word is not possible without both these attributes. Extreme care and topmost thinking is required all the time. A person who does not understand the spirit of Islam, is unaware of its wisdom and sapience, does not comprehend its principles and does not ponder over its teachings, cannot, in any case, tread the path full devotion and determination. His belief is worthless and munion unless he has reached the stage of applying it after oral acceptance. His actions are worthless unless this knowledge and understanding permeates into his soul. A cursory look at the history of Islam would prove the veracity of this statement. All the prophets were sent by Allah Almighty. They did not only bring a book or a code of conduct they brought wisdom as well so that people may comprehend their teachings and on the basis of complete understanding follow Adomments):

قَدْ جِئْتُكُمْ بِالْحِكْمَةِ (الرُحُف 63)

Now have I come to you with Wisdom

What is this wisdom? This is comprehension of religion, light of knowledge, luminance of insight, ability to ponder and capability to think. Whenever a prophet would come, he would give his people, along with the book, this wisdom and insight and people remained on the right path with its help. Later, an epoch of ignorance came that saw blind following whereby the wisdom vanished and only the book left. For some time, though people followed the books bequeathed to them by their predecessors but the vice of accepting the wrongs and of going astray because the thing i.e. wisdom, which would have a decisive importance for ascertaining what was wrong and what was right. In the holy Qur'an, the fundamental reason of being misguided or astray has been enumerated as not comprehending God's message. That is why the holy Qur'an gives recurring warnings against it and condemns this attitude in the severest words.

إِنَّ مَثَرَهُمُ الدُّوَابَّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِي لَا يَسْمَعُونَ (الانفال 22)

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَانُوا نَعَامًا بَلْ هُمْ أَصْلُ الْغَافِلِينَ (الاعراف 179)

They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (التوبة 127)

Allah has dismissed their hearts because they are a people who do not understand.

لَا أَنْتُمْ أَشَدُّ رَهَبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (الحشر 13)

You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.

QUESTION 31

ISLAMIC CONCEPT OF PEACE

Q. Describe the Islamic concept of peace in the light of Qur'an and Sunnah. (2014)

SYNOPSIS

1. Introduction
2. Importance of maintaining peace in the light of Qur'an and Sunnah
 - Amity with the Muslims and establishment of peace
 - Substantiation of peace from the characteristics of Allah's servants
 - Qur'anic injunctions on eradicating unrest
3. Humility in social interactions is helpful in maintaining peace
4. Making of peace and cordiality among Muslims
5. Making peace and establishing relations with the closed ones
6. Attitudes which ruin peace
 - Haughtiness and arrogance
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7. National aspect of establishment of peace
 - Punishment for those who ruin peace
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9. Sunnah of the Holy Prophet (PBUH) and establishment of peace
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ANSWER

1. Introduction

It is more than evident from the study of Qur'an and Sunnah that the organization of an Islamic society should be the embodiment of Prophet's (PBUH) hadith which says:

وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

"Keep the brotherhood among all of you the servants of Allah." (Sahih Bukhari)

This noble saying of the Holy Prophet (PBUH) articulates that after Allah's worship, the most important religious duty of a Muslim is to maintain peace, cordiality and a sense of brotherhood with the fellow Muslims. It is as clear as day that Islam does not, at all, approve of any sort of malice, animosity towards others and spreading of mischief on the land be it the matter among individuals or at the collective level.

2. Importance of maintaining peace in the light of Qur'an and Sunnah

To guard all aspects of life from any sort of mischief or disturbance, the Holy Prophet (PBUH) ordered the Ummah to foster a culture of cordiality and amity. He (PBUH) also advised Muslims not to ever allow antagonism and bad blood creep into them. A hadith in Sahih Bukhari says:

"Don't turn back as unbelievers after me by striking the necks of one another."

(i) Amity among muslims and establishment of peace

With regard to establishing and maintaining cordial relations among Muslims, the Holy Prophet (PBUH) said:

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

(ii) Substantiation of peace from the characteristics of Allah's servants

Almighty Allah, while mentioning the qualities of His servants, says in the Holy Qur'an:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (ال عمران 134)

"...and who restrain anger and who pardon the people - and Allah loves the doers of good."

The Holy Quran, while describing the traits of the true believers, has also termed them the embodiment of peace, love and brotherhood.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

(الفرقان 63)

"And the servants of the Most Merciful are those who walk upon the earth easily, and

when the ignorant address them [harshly], they say [words of] peace."

(iii) **Quranic injunction on eradicating unrest**

To replace antagonism and bad blood with unity and harmony, it has been ordained:

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ○ (النساء: 114)

"No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward."

3. Humility in social interactions is helpful in maintaining peace

The Holy Prophet (PBUH) always professed humility and good morals, and despised the rage and tantrum, because humbleness not only strengthens peace but also protects a nation or a state from all sorts of turbulence, anarchy and chaos. If one party to a matter is adamant and intransigent while the other party exhibits patience and forbearance, then the feelings of rage would definitely be doused. To practice forbearance and humility, the Holy Prophet (PBUH) said:

"Allah is kind and likes kindness and gives that reward for tenderness which is nor granted for harmless nor for anything else." (Sahih Muslim)

The Holy Prophet (PBUH) built societal peace by imparting moral training to the individuals. While advocating good morals, the Holy Prophet (PBUH) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنُكُمْ خُلُقًا

"The dearest to me among you is he who is the best of you in conduct." (Sahih Bukhari)

The good social conduct and amity that the Holy Prophet (PBUH) professed has elaborate importance for the human rights. He (PBUH) said that Allah Almighty loves his creatures, especially the humans. And He disapproves any pain or trouble caused by a human to his fellow humans. The Holy Prophet (PBUH) said:

"Verily, Allah, the Exalted and the Glorious, would say on the Day of Resurrection: "O son of Adam, I was sick but you did not visit Me."

He would say: "O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds?"

Thereupon Allah would say: "Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me."

He would say: "My Lord, how could I feed Thee whereas Thou art the Lord of the worlds?"

Allah would say: "Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say): O son of Adam, I asked drink from you but you did not provide Me."

He would say: "My Lord, how could I provide Thee whereas Thou art the Lord of the worlds?"

Thereupon Allah would say: "Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me." (Sahih Bukhari)

4. Making of peace and cordiality among Muslims

The Holy Prophet (PBUH) ordained the believers to maintain compassion, cordial relations and mutual love among them in the following words:

"The Believers, in their mutual love, mercy and compassion, are like one body: if one organ is in pain, the rest of the body develops a fever." (Sahih Bukhari)

5. Making of peace and relations with the closed ones

To harness and cultivate peace in the society, the Holy Prophet (PBUH) ordered the believers to respect elders and treat the young with tenderness and love. He (PBUH) said:

لَيْسَ مِنْكُمْ مَنْ لَا يَرْحَمُ صُغِيرَتَا لَدُنْهُ وَيُوقِرُ كِبِيرَتَا

"He who does not respect the elders amongst us and is not merciful upon the young is not one of us." (Jamia Tirmizi)

6. Attitudes which ruin peace

The social attitudes which ruin peace are as follows:

(i) Haughtiness and arrogance

Haughtiness and arrogance in social interactions ruins the prospects of peace in a society. The Holy Prophet (PBUH) said:

"Whosoever has in his heart, even an atom of pride he will not enter paradise."

(ii) Anger

Unreasonable anger also destroy the chances of peace. The Holy Prophet (PBUH) strongly condemned this vice because in a state of rage and anger, a man loses reason and balance and he may go on to take extreme steps. Once a person came to the Holy Prophet (PBUH) and requested the Prophet (PBUH) to give him some advice. He (PBUH) asked him, "Do not become angry." He asked the same question time and again but the Holy Prophet (PBUH) only said:

"Do not become angry."

At another instance, He (PBUH) said:

"The strong is not the one who overcomes the people by his strength. But the strong is the one who controls him while in anger."

(iii) Revenge

The intention to avenge also shatters prospects of peace. While prohibiting the taking of revenge, the Holy Prophet (PBUH) said:

Behold! Everything pertaining to the Days of Ignorance is under my feet, completely abolished. Abolished are also the blood-revenge of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabia ibn al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail.

(Sahih Muslim)

7. National aspect of establishment of peace

Some important points in this regard are as follows:

(i) Punishment for those who ruin peace

Regarding those who spread mischief and roguery in the land and disturb peace in society, it has been said:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (البائدة 114)

"Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment."

(ii) Dual crime of the mischief-maker

A mischief-maker commits a dual crime. On one hand, he does not fulfil the rights of Allah while on the other, he infringes the rights of his fellow humans. He did not fulfil Allah's rights in the sense that he violated His laws and ordinances and transgressed the limits prescribed by Allah Almighty. And he violated the rights of humans because he harmed their lives or properties or both. Not fulfilling Allah's rights means that a *hadd* is to be issued against the transgressor whereas the violation of the rights of humans asks for revenge for every harm and injury to one's life or property. While describing a relevant Qura'nic verse, Hazrat Abdullah ibn Abbas said:

"When someone commits a robbery and spreads mischief, it would be inquired whether he has killed someone along with taking his money or property away; if he has committed the double crime, then, first, his right hand and left foot will be chopped off, then he will be killed and will be hanged. If he has only killed someone and has not taken the money away, then he will be killed. And if he has not committed a murder, but has taken only the money away, then his right hand and left foot will be amputated. And if the case is so that he has not committed both crimes but has threatened someone, then he will be exiled."

8. International aspect of establishment of peace

The Holy Prophet always emphasized on having a demeanour of mercy and compassion towards the humans. He (PBUH) said:

"He who does not show mercy to others, will not be shown mercy." (Al-Bukhari)

With regard to forbearance and compassion towards the humanity, he (PBUH) said:

"The Merciful One shows mercy to those who are themselves merciful (to others). So, show mercy to whatever is on earth, then He, who is in heavens, will show mercy to you."

Highlighting the importance of universal goodwill, the Holy Prophet (PBUH) said:

"He has not affirmed faith in me who eats to his satisfaction and sleeps comfortably at night while his neighbour goes hungry — and he is aware of it."

9. Practice of the Holy Prophet (PBUH) and establishment of peace

During the Meccan period of his life, the non-believers tried to inflict every injury and pain on the Holy Prophet (PBUH). Even after migration to Mecca, they always bent on to fulfil their nefarious designs against Islam and did everything they could to root Islam out. Nevertheless, when in 8 AH the Holy Prophet (PBUH) entered Mecca as a conqueror, he proclaimed:

"Who enters the house of Abu Sufyan will be safe, who lays down arms will be safe, who locks his door will be safe, who enters masjid Al-Haram (The Grand Mosque) is safe." (Sahih Muslim)

This clemency was not limited only to the proclamation but it was actually implemented in true letter and spirit. The Quraish benefitted from this act of unprecedented mercy as much as they could. According to a hadith, no sooner this proclamation was made than the Meccans entered their houses and Masjid Al-Haram. In the whole populace of Mecca, only four people were not given immunity due to their intransigence and violation of laws. The Holy Prophet (PBUH) pardoned all their transgressions, barbarities and atrocities and granted them the peace they could not even imagine. On the day of the Conquest of Mecca, the inhabitants of Mecca knowing that they had committed cruelty and inhumanity against the Muslims, believed that they would be punished and wrath of Muslims will fall upon them. Hazrat Abu Hurairah (RA) said:

"The Quraish entered the precincts of Kaaba believing that the sword will not spare them and they will be killed."

When the Holy Prophet (PBUH) came to the entrance of Kaaba and asked the people, "O Quraish, what do you think of the treatment that I should accord you?"

They answered with one voice:

"Mercy, O Prophet of Allah. We expect nothing but good from you."

Thereupon the Holy Prophet (PBUH) declared:

"I speak to you in the same words as Yusuf spoke to his brothers. This day there is no reproof against you; go your way, for you are free. May Allah forgive you; He is all Merciful."

Hazrat Abu Hurairah (RA) says that a feeling of happiness and felicity run through their hearts and they felt as if they were given a new life. Following are his words which describe their feelings:

"They all (Chiefs of Quraish) went out of Kaaba with such satisfaction as if they were happy upon being resurrected from their graves."

10. Ordainment to establish relations with peaceful and peace-loving countries

There is no denying the fact that Islam calls for a universal community. The following verse from the Holy Quran is a law for the Muslims when it comes to maintain relations with Muslim as well as non-Muslim nations:

لَا يَنْهٰكُمْ اللّٰهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝ اِنَّمَا يَنْهٰكُمْ اللّٰهُ عَنِ الدِّينِ قَتَلُوْكُمْ فِي الدِّينِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظَهَرُوا عَلٰى اَخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ۝ (الممتحنه 89)

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers."